

The Last Mission

South Pacific  
Asia

Missions from Mindanao  
to Papua New Guinea

Alan McBride

*The Last Mission*  
*South Pacific Asia*  
*Missions from Mindanao to Papua New*  
*Guinea*  
*By Alan McBride*

Book 10: Stories from the 10/40 Window

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## Acknowledgments

The author would like to acknowledge the King James Bible as the best English translation of the word of God. He would also like to see the coming of the latter rain harvest and enter into that time as a missionary again.

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# Preface

*The Last Mission* is the final installment of the first series on *Stories from the 10/40 Window*. They all begin their missionary journeys from their home base church in Taipei, Taiwan. Brother Benjamin serves as the bishop of the home base church in Taipei along with his wife, Mercy, and their family. Moreover, Brother Enoch serves as the deacon of the home base church in Taipei along with his wife, Naamah, and their family.

In the uttermost parts of South Pacific Asia, there remain the three groups of missionaries. They all gather at the mission church in Taipei to map out their respective mission areas that cut across northern South Pacific Asia.

Benjamin and Enoch are appointed to head the church in Taipei, while James and Mark are to go on their final mission through Mindanao and Sulu, so as to hopefully return to Taipei; Paul and Phillip are to go to the church plant in Dili, along with Noah, who will be the pastor of the church there, so the two brothers will go on their mission to

Brunei and Kalimantan, and hopefully return to Dili to resume their church ministries; and finally Samuel appoints himself and Peter, along with Joseph to go and plant a church in Moresby, in which Joseph will be the pastor; and Samuel and Peter will go on their final mission across Papua to Sulawesi, and hopefully return to Moresby to resume church ministry, as well as the raising their families in the things of God.

# Prologue

*The Last Mission* has the three missionary teams go in to South Pacific Asia. One team goes to Mindanao and Sulu from Davao, the Philippines. Another team goes to Brunei and Kalimantan from Dili, East Timor. And still another team goes to Papua and Sulawesi from Moresby, Papua New Guinea.

South Pacific Asia is the uttermost part of the world, where the Gospel has been introduced, where there are some churches, mostly Catholic, with some translations of the Bible translated in certain languages. However, there is more work to be done in this part of the world: revival, Gospel preaching, soul winning, church planting, and discipling of new and more believers. This region of the world includes: Mindanao and Sulu in southern Philippines; Brunei on Borneo Island, which splits between Malaysia and Indonesia; the Sulawesi Island of Indonesia; and Papua on the New Guinea Island, which splits between Indonesia and Papua New Guinea.

Mindanao in southern Philippines is a clash between Catholic and Muslim Filipinos. The Catholic though is predominant over the expanse of the island. However, there is a stronghold of Moro Islam in the western extremities of the island, particularly in Cotabato and Zamboanga, including the isle of Sulu, centered in Jolo, all of which is known as Bangasmoro.

Panabo is a small city in the north of Davao City. As an agricultural hub of Davao del Norte, there are numerous banana plantations dotted throughout the region. The Pan-Philippine Highway cuts through the eastern half of the city, running from north to south through the Davao Region, and on down to General Santos City. A predominately Catholic city, there are also communities of Muslims and Buddhists.

General Santos City is located in the South Cotabato of Mindanao. A little less than 150 kilometers southwest of Davao, the city overlooks the Sarangani Bay. Like Panabo, GenSan is a predominantly Catholic city with a small Sunni Islamic community. And then the cities of the Moros (Filipino



Muslims) are of the following: Cotabato, Zamboanga, and Jolo on the island of Sulu.

Brunei is an Islamic kingdom on the northern coast of Borneo Island. The kingdom is sandwiched between Sarawak of Malaysia and Kalimantan of Indonesia. Bandar Seri Begawan is the capital city of the "Abode of Peace". Most of the kingdom is predominantly Sunni Islam, which holds a balance between English common law and sharia law.

Kalimantan is a part of Indonesia, which is located on the Borneo Island. As with most of Indonesia, Sunni Islam is the predominant religion. Balikpapan is the proposed and future capital city of the island nation. Although the city is an Islamic stronghold, through the power and ministry of the Spirit of God, the city can be won in revival.

Sulawesi is an island of Indonesia, and is one of the Sunda Islands. Sulawesi is anchored by the cities of Manado in the north and Makassar in the south. Manado in the north of Sulawesi overlooks the Bay of Manado, while surrounded in the rear by hilly terrain. She is a Christianized city with

a minority of Muslims, Buddhists, Hindus, and Confucians, and even a few Jews. Makassar in the south of Sulawesi, on the other hand, is a majority Muslim city, and faces the Makassar Strait. The city hosts several different ethnicities of Indonesians: Makassarese, Buginese, Torajans, Manadaese, and Bontanese.

On the large island of New Guinea, which splits between Papua New Guinea and Indonesia, is the providence of West Papua in the Indonesian half. Manokwari is the provincial capital of the province. She is a big town, which attracts numerous Papuan tribal peoples to live there, and adhere to the local Catholic diocese. Sorong is the largest city of West Papua, located on the western coast of the Bird's Head Peninsula of New Guinea. The city serves as a container port for that part of Asia. She is also a hub for tourism and air travel throughout the region.

South Pacific Asia is a rather diverse part of Asia: and has yet to be fully impacted with the Gospel of Jesus Christ. The stronghold of Islam still grips most of her islands. Along with other such East

Asian religions as Buddhism and Hinduism, the whole region is ripe for a latter rain harvest! And she waits for this latter rain generation of evangelists, who are called to fulfill the Great Commission: to go forth among her peoples on her diverse groups of islands; to preach the Good News; and to win souls to Christ Jesus!

## THE MINDANAO AND SULU MISSION

The bishop and deacon families of the Mission Church are located in Taipei. They are as follows: Benjamin, Mercy, and their children: Elsheba and Beersheba, their daughters; and Joel and Lucas, their sons. Enoch, Naamah, and their children: Susanna and Bethel, their daughters; and Tychicus and Jason, their sons.

Their missionary families are as follows: James, Deborah, and their children: Timothy Jesus and Jose Enos, their sons; Euodia and Syntyche, their identical twin daughters. Mark, Phoebe, and their children: Micah John, their son; Dorcas Bashan, their daughter; as well as Artemas and Elias, their young sons. So, James and his family, and Mark and his family, they take their respective flights from Taipei to Manila, and then to Davao.

### The House Church in Panabo

At Panabo in Davao del Norte, there are: Marco, Juanita, and their children: Juan, Ernesto, their sons; Flordelyn, their daughter; and Leonard, their youngest son

(in utero). Their house church is located, near a banana plantation, in a finished hollow-block rancher home.

James, Deborah, Mark, Phoebe, and their children are met at the airport by Pastor Marco and his wife, Juanita (who is six months pregnant with their son, Leonard); and their children: Juan, who is 10 years old; Ernesto, five years old; and Flordelyn, three years old. Marco is a CPA at the banana plantation corporation. They have a mansion of a home in a walled-off lot with a fellowship hall and parish on a large spacious lot, with all sorts of fruit trees on it. Moreover, Deborah and Phoebe along with their children stay at the pastoral family's parish house, which is adjacent to the fellowship hall.

They open their lot on Sundays and Wednesday evenings for church services. During a Wednesday evening service, James and Mark are ordained by Pastor Marco go to go on mission in to Mindanao and Sulu.

Then James gives his sermon on: "The Suffering of Christ on the Cross" from Psalm 16: "'Preserve me' is a cry of the Lord for the Ancient of days to raise Him up to

newness of life, 'Michtam of David. Preserve me, O God: for in thee do I put my trust.'  
'And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.' And this cry of 'my goodness extendeth not to thee' echoes the cry Jesus pled, 'Why hast thou forsaken me?' 'O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee; But to the saints that are in the earth, and to the excellent, in whom is all my delight.' 'But to the saints' and 'the excellent' is a picture of Christ on the cross, being poured out for the sake of God's people, 'And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?' And those who 'hasten after another god' are the apostates unto reprobates, as well as those who do not profess the name of Christ before man or those who take of communion unworthily, 'Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips. The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.'

'Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.' 'For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.' The boundaries of the pleasant land are given unto the Lord among the camp of the saints and the kingdom of God, and 'a goodly heritage' is the land of the Israel of God; and 'given me counsel' and 'instruct me' are akin to 'as thou wilt', 'The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.' 'And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.' 'And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless

not what I will, but what thou wilt.' Amen and amen!"

Afterwards, they take up a collection for their travel expenses for the two brothers in Christ. They are blessed with enough for bus fare and expenses. In the meantime, the missionaries prepare to visit General Santos City. And in three days' time, they leave on a passenger liner, southbound for General Santos City.

## **Missions from General Santos City to Cotabato**

James and Mark take the bus south on the Pan-Philippine Highway to the Lagao Bus Terminal and venture down to Buayan. They walk along the coastal road, on the Sarangani Bay, in the south and west of the Buayan River.

The two missionaries take their backpacks and sleeping bags across their backs, in which they begin to hike the stretch. They walk a wide dirt shoulder of a long stretch of concrete paved road from the bus terminal, east to the river. They encounter a lot of pedestrians and sidewalk vendors on their way. Many of them ask who they are



and what they are doing there. They are hungry, so they stop at a fried empanada stand, beneath a tall and wide parasol.

While they have a bite to eat, they share with their curious audience, which has gathered around them, about their visit there. They introduce themselves as missionaries, in which they witness to them, the Gospel. They preach to them, the Good News, in tongues of Cebuano and Tagalog. Some believe, while others reaffirm their faith in Christ, all for the salvation of their souls and for the sanctification of their walks with the Lord!

While the missionaries proceed to leave, they ask, where they are going. So, the missionaries say, they are going down to the river; and all, who want to be baptized, they follow after them! They baptize some three dozen Philippine Christians that afternoon!

At the bank of the river, the two missionaries make camp. While most of those baptized return to their homes and places of business, a few young men and their girlfriends stay behind to fellowship with the two witnesses. They are joined around the campfire by two brothers and

sisters: Jam and Yen; Donny and Mae. Their brothers and sisters ask them to tell them a little bit about themselves. So, they let them know that they are married and that their wives are in Davao, along with their pastoral family, who are heading up a house church in Panabo.

Ah! They are familiar with Panabo, the great banana farm, they elate! They say, yeah, the pastor is a CPA of the corporation. They delight in their conversations, as they roast hot dogs over the campfire. Jam pulls out a banjo that was handed down to him by his dad, who had bought it off of a Chinaman (who got it as a war souvenir from America). Mark barrows Donny's acoustic guitar and plays, "Glory Land Way", in which Jam picks along with his banjo. They have a good time of playing old gospel songs: "When the Roll Is Called Up Yonder"; "A Beautiful Life"; and "Wait A Little Longer, Please Jesus." When they are ready to go to sleep, the missionary men give their sleeping bags for the ladies to sleep in, while the men sleep out under the stars.

In the morning, they break camp. And over the course of the next few days, they go

throughout the heart of the city. They preach the Gospel to all who will hear: along the coast of Bula, on the byways of Baluan and Lagao, in the quarters and plaza square of Dadiangas, in the heights of San Isidro in the north, in the westernmost parts of Labangal and Sto. Nino, and finally in the south of Calumpang.

The Spirit of God moves mightily among the people of the city. Many among them either believe or reaffirm their faith in Christ Jesus for either the salvation of their souls or the sanctification of their Christian faith. So that many among them are baptized in the waters of Sarangani Bay.

The missionaries take in their final camping trip, with their four disciples on the beach in Calumpang. They have a campfire in catching fish to clean and roast over the fire to eat. They sit around the camp with a banjo and guitar, and they sing and praise to the Lord in songs of worship. They sing more old gospel songs: "The Unclouded Day"; "The Old Country Church"; and "We Are Going down the Valley".

The missionaries share with the two young men about becoming bishops and what the

biblical New Testament qualifications is to become one. They encourage them to pursue this office. They then share with the four of their disciples on: "The Resurrection of Christ", out of Psalm 16: "I have set the LORD always before me: because he is at my right hand" illustrates the relationship between the Father and the Son, 'Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.' As to the Lord's heart, as in His glory and flesh, these denotes the new body He is raised in the form of, when He appears, He appeared to two of the seventy disciples on the road to Emmaus, 'And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.' 'And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.' And the Lord was buried in the grave, in which His soul went into paradise; and His old body of flesh went into the pit and was consumed, as a whole burnt offering, a holocaust. Now at the time of Christ's death and burial, there were two chambers in the abode of the dead, divided by a horizontal gulf between the pit and paradise, 'And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. ... And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.' So then the corruption was in staying or remaining in the grave, the state of burial, and the 'neither wilt thou suffer

thine Holy One to see corruption' is the resurrection of Christ, as the remedy to that corruption, 'I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.' And there are two witnesses, Peter and Paul, who attest to this resurrection of Christ. Peter testified of the resurrection of Christ: 'For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and

knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.' Paul testified of the resurrection of Christ: 'Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption.' And the 'Thou wilt shew me the path of life' is when the Holy Ghost raised the Son, by the power of the Father, from the dead; and in turn, Christ is the way of salvation unto everlasting life, 'And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.' 'Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.' 'Therefore being by the

right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.' Amen and amen!"

In the morning, they break camp. Their disciples see them off at the bus stop. The missionaries take the next open air bus, heading northward to Catabato City. They ride with hot air whipping in through the downed windows and with the drapery whipping with the wind. They sit in the rear bench seat of the bus.

They make several stops along the way: they take on more passengers, as well as taking breaks for snacks and privy visits, at local bus stops. They then arrive in the Bangasmoro city of Catabato. They take in a *cafay* and some breakfast at a local café. They then are led by the Spirit to go out in front of the great parish church, where they preach the Gospel to all who come by for penitence. The Spirit draws them to listen; and they believe and put their faith in Christ Jesus for the salvation of their souls.

A trustee parishioner, from the newly born again believers, comes forward and leads them all in to the church. He leads them



down in to a catacomb, via a tunnel. He then guides them through the underground caves. They then come up on to the park hill, which oversees the whole city. There, James and Mark teach their two dozen disciples on: "The Indictment": "The vision of a flying scroll is an indictment, in which the length and width of the roll reflects the law, 'Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.' The curse that covers 'the face of the whole earth' is wrought for theft and swearing falsely, and meted out for those to 'be cut off' or put to death, which consumes their houses, because the Lord is

a consuming fire, 'For our God is a consuming fire.' Then, there is a vision of wickedness in an ephah, which is used as an instrument to defraud, and goes forth 'through all the earth' as a banking system, which is sealed with 'a talent of lead', a poisonous metal like a fraudulent currency, 'Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth. And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.' The women wickedness is 'in the midst of the ephah', which is the spirit of Babylon, 'For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: But her end is bitter as wormwood, sharp as a twoedged sword. Her feet go down to death; her steps take hold on hell.' Then comes two women on the wings of a stork: the two women are the enemy nations, which are brought to remove the

spirit of wickedness, from where she was in the West and North, and into the land of Shinar, which will be greater Israel, 'Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.' These two women historically represent: Medo-Persian, Greco-Roman, Holy Roman-Ottoman, Sino-Russian, and revived Holy Roman-Ottoman. This is when the falling away comes first, 'Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.' 'And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be

taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.' 'And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.' The ephah going forth 'between the earth and the heaven' is the high altitude electromagnetic pulse war, being wrought by the allies in the East against the allies in the West.

Moreover, the woman wickedness, being the spirit of Babylon, is removed and 'established' upon the temple mount, to her base in Jerusalem, and into a house, which will be the third temple. This corresponds with the coming of the rider on the black horse, 'And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.' Amen and amen!"

When they finish with their sermon, they share with them on baptism. They go down from the park hill to a nearby river, in the north of the city. There, the missionaries baptize them in the waters. When they finish with baptizing, the two missionaries return to the hill park, where they make camp, out behind the chapel, on the forested hillside.

They make camp, in which they build a campfire. After a while, they had changed into dry clothes. They hang their wet ones out on lines they stretch between the trees.

As the two of them sit around the fire, they are met by the trustee, along with his two sons, who come and bring them food stuffs. They sit with them, and share with them, their meal. The missionaries tell them of how they will pull out in the morning and go on to Zamboanga.

## Missions from Zamboanga to Jolo

By midday, they make a stopover in the city of Pagadian, which is the gateway to the Zamboanga peninsula. There, the bus makes a roundabout at the city circle, where it makes a stop at the station, in the south center of the city.

Being led by the Spirit, James and Mark take the tricycle to a local restaurant. They invite the driver to join them. He obliges them, since this is his lunch hour. They have a round of pineapple burgers, fries, and pineapple juices.

Over lunch, they discuss with the driver their business there. They also share with him the Gospel. He says, he is Catholic, to which they share with him on what salvation means and how to be born again. The Spirit

of God comes over him and draws him in to the way of Christ. He believes and puts his faith in Christ Jesus for the salvation of his soul.

They then propose to him to be their driver for the afternoon. So, he takes them in to the plaza center, where they are led to preach the Good News in the Emporium, the People's Plaza, the Public City Market, and the Paradise Plaza. They draw quite a few crowds! Many among them, being drawn by the Spirit, believe and put their faith in Christ Jesus for the salvation of their souls. The missionaries lead a great parade of them down along the Seaside Boulevard, and toward the bay. And praise be! Many among them are Moros, who repented to Christ, and are born again.

The missionaries gather a great company of newly born again believers down to the Paradise Square. Out in front of the intersection, among the petro-station, festival market, car wash, and coco lumber yard, the missionaries preach to them on baptism. So, they continue in their tricycles and on foot down along the seaside

boulevard, which overlooks the waters of the bay.

While on the beach, James and Mark teaches the great gathering of believers, a lesson on: "Fallout from the Great Powers War": "The fallout from the great powers war results in the spirit of Babylon from the West and North, and the spirit of Assyria from the East and South, in which the four winds are wars and movements from the four quarters of the world that coalesce at the center of the great sea, the Mediterranean, where four kingdoms arise, a new world order, 'In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.' These four kingdoms that arise are types of powers that emerge in this new world order from the West and North, and from East and South: 'Babylon' (Rome), 'Egypt' (Greece), 'Assyria' (Turkey), and 'Persia' (Iran), 'And four great beasts came up from the sea, diverse one from another.' These 'four great beasts' correspond to the



riders on the four horses of the Apocalypse. The lion with eagle's wings represents the king of Babylon (Rome) in the West and North, in which he will be humiliated through invasion and war, 'The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.' The lopsided bear, with three ribs represents the king of Persia (Iran) in the East and South, devours three kingdoms in Iraq, 'And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.' The leopard with four wings and four heads represents the king of Macedonia (Egypt) has dominion over the West and North, and the East and South, as with 'the face of the whole earth': to points in the North with German Europe, in the West with Italian Mediterranean, in the South with Egyptian North Africa, and in the East with Turkic Assyria, 'After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.' The

four heads of the leopard correspond with the German European Reich: Holy Roman Empire, Kaisar Empire, Third Reich, and future fourth beast. The future fourth beast with iron teeth and ten horns is the king of Assyria (Turkey) emerges from five kingdoms in the North and West, and from five kingdoms in the South and East, which may be a revived Holy Roman Empire and a revived Ottoman Empire, 'After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.' These kingdoms of a revived Holy Roman Empire and a revived Ottoman Empire may come out of central and southern Europe, northern and eastern Africa, Near East and Asia Minor, 'I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.' Then we are made known 'the interpretation of the things', 'I Daniel was grieved in my spirit in

the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.' The four great beasts are kings of Roman Babylon in the North; Egyptian Africa in the West; Near Eastern Arabia in the South; and Iranian Persia in the East: all from the cardinal points of Jerusalem and the Greater Israel region, 'These great beasts, which are four, are four kings, which shall arise out of the earth.' Then after the fall of this coalition of kings and their confederacy of kingdoms, the saints shall return with Christ to conquer Jerusalem and set up the camp of the saints, for a thousand years, and then into eternity future, 'But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.' The fourth beast is a coalition of the king of Babylon, the king of Assyria, the great whore (Greater Israel centered on Jerusalem), and the dragon, with a confederacy of ten kingdoms: five from the North and West of Roman Babylon; and five from the South and East of Turkic Assyria, 'Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding

dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.' The ten kingdoms are of brass (Greco-Roman) and iron (Holy Roman-Ottoman), in which there will be five out of Europe and North Africa; and five out of Asia Minor and Near East. Then the little horn arises out of this coalition and confederacy and persecutes the saints, as with the great tribulation, and comes close to overtaking them, until the Lord returns in victory with His raptured saints to put down the beast rebellion and seize Jerusalem to establish the camp of the saints, 'I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.' (Look to when Faithful and True comes with the Thousand Years). The fourth kingdom is comprised of the antichrist beast, the false prophet beast, the great whore,

and the dragon, and a confederacy of ten kingdoms will align with the fourth kingdom, in which their great leader shall take three of the ten kingdoms (Turkey, Syria, and Lebanon), 'Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.' The Judge is God, Who shall bring judgment at His return, in which He and His saints will bring about the end of the fourth kingdom and transfer that kingdom and dominion to the camp of the saints, 'But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High,

whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.' Under the cover of the great powers world war comes Iran, being empowered by Russia (with the high altitude electromagnetic pulse war on Turkey), which enables Iran to come against Turkey. So, Iran invades Iraq, which was divided into three parts, 'And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.' Amen and amen!"

Afterwards, the missionaries baptize, along with the driver, some 200 newly born again believers in the waters of the bay. By sunset, they finish baptizing, where they make camp, on the beach. While all these new believers depart for their homes, James and Mark invite Rayson, the driver to camp out with them for the night. Rayson says though, he will return with his family for an evening outing on the beach.

In the meantime, the missionary men pitch their tent and build their campfire. They then take their poles and bait them. They then wade out in to the tide, where they cast their lines out beyond the surf for a catch.

When Rayson returns with his wife and two daughters, James and Mark manage to pull in two large tuna. He is surprised and excited to see these big tuna they manage to land so close to the shore! He hurries and gets a machete out of his tricycle to help the missionary men clean and cut up the tuna in chops and steaks to roast over the fire.

Rayson's wife, Jenilyn, brings a tub of cook rice, along with bottles of fish and soy sauces. Rayson also has with him a canister of roasted red rice to brew in a pot over the edge of the fire. They enjoy a time of eating and fellowshiping. Mark takes up an acoustic guitar from Rayson (he had brought with them) and plays with the singing of old gospel songs.

When the family is ready to leave to go home, the missionary men tell Rayson to return in the morning to take them to the bus station, for their departure to Zamboanga. They also go to pay him for his

service. But, he refuses, being convicted by the Lord to give of himself, as a help to His servants. He agrees to meet them in the morning. They then part ways for the night.

And in the morning, when the missionaries awake to break camp, as they are packing up their belongings, a lot of their disciples show up at their campsite. They bestow upon them love gifts of fresh clothes, footwear, hats, and enough peso they collected from them all, for the missionaries to continue onward!

As these disciples leave the missionaries there waiting, Rayson pulls in with his tricycle to pick them up. They give to him a third of the peso they were given, which covers all of his service and then-some. They insist he takes his share of the peso, as a love gift of almsgiving. He graciously accepts it with thanksgiving to God. He then takes them to the bus station, where they board the waiting bus for Zamboanga.

By late in the afternoon, they go some 270 kilometers down through the peninsula, making a stopover halfway around the bay. They stop-off at a bus station and rest-stop of vendors in Naga, a small town, near the



public market. The missionaries step-off with the rest of the passengers, who make use of the privy. They have a bite to eat from the luncheon counters or purchase snacks from the vendors. James and Mark, likewise, make use of the privy and buy some of the snacks, such as buko pies and buko juices.

When they finish, they venture down into the public market, where they preach the Gospel in Tagalog and Chavacano. This attracts numerous market goers to gather around them, to listen. And by the leading of the Spirit of God, they pray with the missionaries: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

They believe and pray, calling upon the name of the Lord and putting their faith in Christ Jesus for the salvation of their souls. They are then born again and filled with the Holy Ghost! They begin praising the Lord in tongues of Cebuano, Subanon, Chavacano, and Tagalog!

Because of the outpouring of the Spirit, the missionaries stay and preach to them on baptism. They then lead some three dozen newly born again believers, down to the waters of the Sibuguay Bay; and baptize them, out in the waters of the bay.

Once they have baptized these newly born again believers, the missionary men make camp out on the beach, near an outcropping of large rocks to help buffet the wind. A local church group that had witness the evangelism and baptism by the evangelists, come up to them, as the missionaries make camp. They introduce themselves to them, as a local Pentecostal youth group.

It is late in the afternoon, when they join them around the campfire. They are a small group of teens and young adults, in which there are about an even number of young men and women among them. When the

missionaries take their poles and fish out in the surf, the guys go to get drinks and snacks from a local vendor store. The young ladies sit by the fire. The young men soon enough return to help the missionaries clean a mess of fish they caught out in the tide.

One of the young men brings out an acoustic guitar. They sing hymns and worship songs, while he plays. They eat and fellowship with one another well into the late evening. The fellowship disbands for their homes. And the missionaries sleep out under the stars, as the wind calms to a still.

Early in the morning, the missionaries awake and stoke another fire to heat some coffee they had packed away. While they drink their coffee and watch the arch and purple glow of the sun, as it begins to peek over the horizon. They are then visited by a few of the young guys, who arrive, driving up in the tricycle. They join the missionaries for a coffee and make some small talk: "No fish this morning; we must be leaving!" Mark says, as the guys inquire. "We go on to Zamboanga!" James adds. When they finish with a coffee, the guys offer to drop them

off at the bus station. The missionaries are grateful and oblige them.

James and Mark then take the noontime bus and continue southward along the coastal highway. By late in the afternoon, they reach the city, where they are dropped off at the bus station, near the seaport.

They start in earnest by the Spirit of God. They walk down Rizal Road in the heart of city, where they preach and share the Gospel to dozens and dozens of men, women, and children. They gather to listen to the Good News! The Holy Ghost comes upon all who hear and are drawn by the Spirit. They believe and put their faith in Christ Jesus for the salvation of their souls!

They gather to them some 200 newly born-again believers out in front of Fort Pilar Plaza. There, they preach to them on baptism. So, they go to a nearby mangrove and lake to baptize. A cadre of security guards steps out to stop them, for they declare this a bird sanctuary: to which the missionary men say they come to baptize these new believers.

They declare that the Lord has given them dominion and that includes baptism: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth"; and "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

The guards step aside and give them an hour to baptize, before they must leave, because God's word and the Lord's

commands supersede man's laws. So, they parade out on the route of the sanctuary and onto the island out in the middle of the lake. There, the missionaries baptize these hundreds of newly born again believers in the marshy waters of the lake.

They come up out of the water, praising the Lord, as they go out along the sanctuary route and return to their homes. James and Mark come up on to the little island in the midst of the sanctuary. They go, leaving out along the sanctuary road, where the guards see them off, praising the Lord for their ministry.

As they go out of the sanctuary and step on to the road, they are met by two young men in a tricycle; they have parked, and waiting. They introduce themselves as youth pastors that have a fellowship in a nearby park. They take the missionaries to their park cottage they have rented, for their fellowship. In the cottage, the missionary men take turns in the shower and change in to a dry pair of clothes.

When they are ready, they go with the young men to a nearby seafood restaurant, which is situated on the coastal front, so as

to join the rest of their party. The missionaries are introduced to their group of Pentecostal youth. Over supper, they testify of their soul winning and baptizing of more newly born again believers, to which they are impressed and inspired. The young men also testify of having witnessed it, while on their way to the park.

After they eat, they adjourn out onto the green of the park, overlooking the beach and the sea. There, they go to swim and fellowship in song and worship. The young men, having with them their girlfriends, they ask of the missionaries, where they are going in the morning? They talk of going on to Jolo, but will go by way of Isabela.

The couples say they will take them in the morning over to the ferry terminal, where they may go onward. They are curious though to hear from them a message from the word of God. So, the missionary men indulge them with the message on: "The Ram and He Goat War": "Shushan, Elam, which is akin to Susa, Persia, as with Tehran, Iran, and the 'river', as in 'By the rivers of Babylon', 'In the third year of the reign of king Belshazzar a vision appeared

unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.' 'By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.' The ram with two horns represents Medo-Persia, in which Iran and Iraq, with Iraq in three separate regions, waging war westward into Iraq, northward into Turkey, and southward into Kuwait and Arabian Gulf states, in which 'no beasts might stand before him'; therefore, no allies of Turkey, Iraq, Kuwait and Arabian Gulf states shall be able to stand against Iran, 'Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.' Even though, the he goat with a notable horn, which represents Turkey and the first king of Javan, shall



prevail against Iran and seize both Iraq and Iran and raze them, and, likewise, 'there was none that could deliver the ram' therefore, no allies of Iran shall be able to stand against Turkey, 'And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.' The meaning of the vision is given to Daniel by Gabriel, so as 'to understand the vision', in which the voice of the Lord comes through and that this vision is 'for at the time of the end', 'And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make

this man to understand the vision. So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.' Daniel is used as an illustration of how man will be in a deep sleep at the time of the end, 'And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.' But for Daniel, who represents the remnant in this illustration, will be awoken into the latter rain, at 'the last end of the indignation' and at 'the time appointed', 'Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.' The ram with two horns are the kings

of Media and Persia, which represent Iraq and Iran, in which Iran is with three ribs, Iraq, 'The ram which thou sawest having two horns are the kings of Media and Persia.' 'And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.' The 'rough goat is the king of Grecia', which represents Turkey, and with 'the great horn', which will be 'the first king' of Turkey, 'And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.' So, this first king will fall, and out of his kingdom will arise four other kingdoms, as with Egypt, Assyria, Babylon, and Anatolia, 'Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.' Under the cover of a regional war that the Arab Gulf States brings against Israel, Israel expands into the Near East and Egypt to become Greater Israel, 'A Song or Psalm of Asaph. Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel

against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee: The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have holpen the children of Lot. Selah. Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison: Which perished at Endor: they became as dung for the earth. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: Who said, Let us take to ourselves the houses of God in possession. O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire; So persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they may seek thy name, O LORD. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: That men may know that thou, whose name alone is

JEHOVAH, art the most high over all the earth.' Amen and amen!"

They had all gathered in from swimming; and the whole fellowship listens to the message and is inspired! So, they sing and play, along with the playing of a guitar, more praise and worship songs. When they are ready for sleep, the men retire to their respective cottage; and the ladies retire to their respective cottage for the night.

In the morning, the two young men, along with their girlfriends, take the tricycle with their two missionary friends in the cab. They take them on over to the ferry terminal, where they see them off from the port.

James and Mark take the ferry to Isabela on Basilan Island. The missionary men proceed through the city's port authority. And then they take a tricycle, in which the driver takes them to a nearby takeout place (a friend's place).

James and Mark invite the driver to eat with them, and he obliges them. So, they go in even though it is a takeout, because his friend has a place for his driver to take a

break and has a bite to eat. The three of them sit at a small round table in the midst of the kitchen area. The driver introduces himself as Nestor and the owner as Cesar. They discuss with their newfound friends their business in Isabela. The missionary men reply with that of the Father's business! This piques the interest of them, as they admit they are Catholics.

So, the missionaries share with them the Gospel. They respond by saying there is a small church nearby, which use a born again gathering. So, after they eat, Nestor takes them over to this little hole-in-the-wall, among other holes-in-the-wall, in which a church meets.

When they arrive at a shop, Nestor says, the pastor must be out on a job. He is a computer repairman and his shop doubles as his church. So, the missionaries wait, while Nestor and Caesar return to their places and stations of work. After a while, the computer repairman returns to his shop in his minivan. He has a smart phone on his hip, as well as a tablet and two laptops to diagnose in his hands.

James and Mark introduce themselves to this computer repair man-turned-pastor. Simply put, he introduces himself as Lito, Pastor Lito. He invites them into his open air shop, and while he is working on diagnosing the laptops, the missionary men discuss with him why they are there. They explain that they are on a mission; and that Nestor and Cesar had referred them to him.

Lito recognizes who they are and that they referred them. He says that he pastors a very small congregation of like two families, who are faithful. He adds that he is married to his wife, Marcris; and has two young sons: Loid and Cris.

They say they are there for revival, which piques the interest of the pastor. So, he allows time for the diagnosis tools to run on the laptops, while he pulls the gates down on his shop. He then says to them, "Show me!" He also has them follow him out of the shop, as he closes and locks the door behind him. He shows the missionaries to his minivan, where they all get in, and Lito takes them in his van.

Being led by the Spirit of God, the missionary men direct the pastor to where

the marketplace meets the cathedral square. There, they walk and share the Gospel with all sorts of passersby and shoppers. They go and preach, showing the pastor how this is done. They then arrive at the city park, where they have gathered to themselves dozens and dozens of hearers, which attract more and more park goers to gather with them and listen to the preaching of the Gospel.

As the missionary men preach the Good News in tongues of Chavacano and Yakan, of which the pastor also translates in to Tagalog, and the Holy Ghost comes upon those 330 listeners. Being drawn by the Spirit of God, they believe the Good News and put their faith in Christ Jesus for the salvation of their souls! They are then born again and begin to praise the Lord in tongues of Chavacano, Tausug, Cebuano, Yakan, Sama, Maranao, Ilocano, Hiliguynon, Tagalog, and Chinese!

The missionary men then preach to them on baptism. So, they all parade down the main road from the plaza, and then to the underpass of the bridge. From there, the missionaries and the pastor go down from



the embankment of the bridge and in to the waters of the strait. They baptize these 330 newly born again believers in the waters!

When the three of them come up on to the embankment, they are met by the pastor's family. Much to his surprise and delight! He excitingly tells them of the revival he and the missionaries had during the course of that day. He also introduces his missionary friends to her and their two sons. They walk with them from the bridge, to their home nearby, where their church and shop is in the same vicinity.

During the night, Pastor Lito has a dream of his two missionary friends in Jolo: he sees the two of them suspended in air with their arms and legs extended in an X-position and arrows being shot at them! He wakes and tells the missionaries of his dream. They inform him that they already know. When the pastor warns them, they, being led by the Spirit, take the next ferry out across the Sulu Sea to the Port of Jolo.

The missionary men proceed through the port checkpoint authority. They walk out from the port and being led by the Spirit, they go out into the square, which is out in

front of the cathedral. There, they preach the Gospel! As they had before, the Spirit draws all sorts of people to them to listen to the Good News! And they believe, as many as are drawn by the Spirit. They put their faith in Jesus Christ for the salvation of their souls! And like before, they preach to them on baptism.

As they want to go baptizing in the waters of the sea nearby, the missionary men are abruptly apprehended by a gang of jihadis. This kill-squad of jihadis takes the missionary men from the 70 disciples, they were going to baptize. Four of the jihadis who take them, walk them pass a line of armed jihadis to keep the 70 disciples at bay from pursuing after them. They parade the missionaries down the boulevard of a Moro neighborhood. They call out to their fellow Moros that these men are infidels and proselytes of the Christian God. They take them out on to the plaza in front of the local mosque.

They gather to them, a gathering of Moros, who come to witness this martyrdom. They form a circle around an X-shaped cross in the midst of the square. James and Mark are

stripped of their clothes down to their underwear. They are tided back-to-back on this cross, facing east and west.

Two archers take to their positions. One loads a bolt in his crossbow and takes aim. He shoots the bolt into the forearm of James. The other archer then loads a bolt in his crossbow. He takes aim and shoots his bolt into the underarm of Mark.

They each take turns shooting bolts alternately into the extremities of the missionary men. However, when one of the archers goes to shoot a fatal bold in to the heart of James, his bolt fall short of hitting his target and hits the ground at the foot of the cross. The other, likewise goes to shoot a fatal shot into the forehead of Mark. However, it too falls short and hits the ground at the foot of the cross.

Undaunted, each archer again loads bolts into their crossbows. One takes a shot for between the eyes of James, only for the bolt to again fall short, and fall to the ground at the foot of the cross. The other archer takes aim with his bolt to shoot into the Adam's apple of Mark. But, it is, as well, falls short to the ground at the foot of the cross.

All the Moros stand amazed and dumbstruck! Suddenly, a cadre of national and military police show up in patrol cars and armored jeeps. The mob of Moros quickly disperses as do the jihadis! The police take care in taking James and Mark down from the cross. They then lay them out on the mosaic plaza floor. The lead officer calls-in for a medic team to administer medical treatment. They also take care in removing the arrow bullets from their arms and legs; clot the bleeding, and bandaging them up for transport to the local hospital.

An ambulance backs in to the plaza, where they lift and lay the two missionary men on gurneys. The medics load them in to the back of the ambulance. Although they were in critical condition and their wounds remain, by morning, they are discharged, having fully recovered, much to the surprise of the nurses and physicians, having treated them!

When they are released from the hospital, their 70 disciples come to see them. They bring with them a local pastor to help minister with them. So, the three ministers baptize these newly born again believers in

the waters of the sea. When they emerge from the waters, the disciples depart for their homes, while the pastor takes the missionary men to his family's home. His home is located on the outskirts of the city, overlooking the sea. They stay with the pastor and his family for a few days, in which they recuperate.

Meanwhile, the pastor has a Sunday morning service with a small congregation. They are joined by the 70 disciples, in which James and Mark give their testimonies, and share a message on: "Judgment Comes Upon Elam and the Fallout": "As a result of that regional war between Iran and Turkey, judgment comes upon Elam, which is at the heart of Iran, her nuclear weapons capabilities, 'The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying, Thus saith the LORD of hosts; Behold, I will break the bow of Elam, the chief of their might.' These four winds are four powers in the region (Turkey, Israel, Arabia, and Pakistan) that take out the military strength of Iran, 'And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and

there shall be no nation whither the outcasts of Elam shall not come.' As a result of this apparent coordinated missile strike on Iran's nuclear facilities, 'the outcasts of Elam' or refugees will flee into these nations, as these four powers invade that region of Iran and will subdue that region for themselves, 'For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, even my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them: And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.' So, all these refugees that sought refuge in these nations will be held captive in those nations, 'But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the LORD.' So in retaliation, Israel invades the enemies that came against her and annex their lands, as those nations listed in the prophets for judgments to be meted out on them, as with those prophecies toward the end of Jeremiah: against the Philistines (Lebanon); against Damascus (Syria); against Moab and Ammon (Jordan); against Edom (Palestine); against Egypt; and against Arabia (Babylon). As also with

Isaiah, in which Arabian Babylon comes under judgment, in which she will fall, which foreshadows what will come upon Jerusalem later in Revelation, 'The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land. A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease. Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it. My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me. Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, and anoint the shield. For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth. And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed: And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights: And,

behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground. O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.' So, the purpose of which is to take out Rome (the Vatican) and Mecca (the Black Cube), so as to bring those religious powers to the temple mount alongside the third temple, 'The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war. For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail: And the residue of the number of archers, the mighty men of



the children of Kedar, shall be diminished:  
for the LORD God of Israel hath spoken it.'  
'And it shall come to pass in the day that the  
LORD shall give thee rest from thy sorrow,  
and from thy fear, and from the hard  
bondage wherein thou wast made to serve,  
That thou shalt take up this proverb against  
the king of Babylon, and say, How hath the  
oppressor ceased! the golden city ceased!  
The LORD hath broken the staff of the  
wicked, and the sceptre of the rulers. He  
who smote the people in wrath with a  
continual stroke, he that ruled the nations in  
anger, is persecuted, and none hindereth.  
The whole earth is at rest, and is quiet: they  
break forth into singing. Yea, the fir trees  
rejoice at thee, and the cedars of Lebanon,  
saying, Since thou art laid down, no feller is  
come up against us. Hell from beneath is  
moved for thee to meet thee at thy coming:  
it stirreth up the dead for thee, even all the  
chief ones of the earth; it hath raised up  
from their thrones all the kings of the  
nations. All they shall speak and say unto  
thee, Art thou also become weak as we? art  
thou become like unto us? Thy pomp is  
brought down to the grave, and the noise of  
thy viols: the worm is spread under thee,  
and the worms cover thee. How art thou

fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned. Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess

the land, nor fill the face of the world with cities. For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD. I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.' Amen and amen!"

They then after, praise the Lord in song, dance, and in tongues of Hebrew, Greek, as well as in discernible tongues of Tagalog, Cebuano, Chavacano, Chinese, and even Arabic! Then almsgiving is given to the pastor, who portions the love gifts unto the missionary men of travel monies, for which they are able to book their flights for their church plant in Davao.

## Return to Davao

When James and Mark return to their church plant in Panabo, north of Davao in the Philippines, they raise their children there. They also labor in ministry alongside Pastor Marco and Sister Juanita, who have been raising their children there as well.

They all raise their children in the things of God: the First Principles of the Oracles of God; and in the prophecies of Revelation. Now in the way they should go, the pastoral men and women receive a great vision. While sitting on the beach one afternoon, a great map is unfolded before them, which features all of southwestern Asia. They see a path blazed with fire, beginning at the Bosphorus Strait in Istanbul, to points in Ankara in Turkey, Tbilisi in Georgia, Yerevan in Armenia, Baku in Azerbaijan, and down along the towns of the western border corridor of Iran to Kuwait, and then up along the Euphrates Valley to Baghdad and Mosul; across the Fertile Crescent to Aleppo, down to Damascus and Beirut, and then on to Jerusalem!

They also see their sons and daughters going forth on this path. They see as the further and further they go, and the closer and closer they reach Jerusalem, the more and more the persecution intensifies against them! They impart to their children the way they should go; and bring them up in the word of God and commandments of Christ. Amen and amen.

## THE BRUNEI AND KALIMANTAN MISSION

The families from Taipei are as follows: Noah, Tamar, and their children: Thamar, their oldest daughter; Jesse, their oldest son; Lasharon, their daughter; Andronicus and Rufus, their youngest sons. Paul, Grace, and their children: Levi, their older son; Sharon, their older daughter; Amos, their younger son; and Chloe, their younger daughter. Philip, Esther, and their children: Achaicus, Linus, and Huldah, their fraternal triplets. So, Paul and his family, Philip and his family, and Noah and his family take their respective flights from Taipei to Singapore, and then to Dili.

### The Revivalist House Church in Dare

Paul, Grace, Philip, Esther, Noah, Tamar, and their children are met at the airport by the three Elders and their wives. They take them to their church, in a nearby suburb in the city, where they have a lunch for them, ready in the fellowship hall.

The pastors of the local revivalist church of Dili are the three elders: Francisco, the elder bishop, and Madalena, his wife; Carlos, elder of the presbytery, and Ilda Rosa, his wife; and Norberto, elder of the presbytery, and Aicha, his wife; and the three deacons: Fernando, deacon, and Alianca, his wife; Alberto, deacon, and Olinda, his wife; and Avelino, deacon, and Rosaria, his wife.

They have a time of fellowship in which Paul gives a message on: "Rise and Fall Out of the First King of Javan": "The great horn is the first king of Javan, who rose to power and fell from war and possibly assassination; and his revived empire will be broken into four kingdoms: Turkey, Syria, Iraq, and Iran, 'Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.' The little horn is the son of perdition, the man of sin, who conquers over those four kingdoms, 'And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground,

and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.' Greater Israel has the spirit of dragon; and the little horn shall stand upon the temple mount and commit the abomination of desolation in the third temple, declaring himself a god of gods, so as to do away with the daily sacrifices, 'And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.' 'When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)' 'For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.' And from 'the vision concerning the daily sacrifice, and the transgression of desolation' are 2300 days, which span the expanse of the 70th week of Daniel, 'Then I heard one saint speaking, and another saint said unto that certain saint

which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' 'And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.' The 'king of fierce countenance' is the son of perdition, the man of sin, who shall rise up and conqueror, coming as the rider on the white horse, 'And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy



wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.' 'And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.' 'And the vision of the evening and the morning' is Daniel 7 and 8, 'And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.' But, John in Revelation was told to publish the Apocalypse, 'And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.' Amen and amen!"

Afterwards, they take up a collection for airfare for the two brothers, Paul and Philip, so they may afford to book their flight the soonest. They are blessed with enough, not

only for airfare, but also some expenses they may incur for their visas.

Once their flight is booked, missionaries go through the visa process to visit Brunei. In a matter of three days, the flight is booked and their passports are stamped for them to go to Bandar Seri Begawan.

They take the missionaries to their satellite church, an old abandoned villa renovated in to a revivalist church in Dare, which is directly south of Dili. There, the older bishop ordains the brother missionaries: Paul and Philip to go on mission to Brunei in Bandar Seri Begawan; then on to Kalimantan in Balikpapan, the new capital of Indonesia; and then finally to Manado in northern Sulawesi.

Afterwards, they take up a collection for travel expenses for the two brothers in Christ. They are blessed with enough for their expenses. A few days later, they take their flight to Bandar Seri Begawan.

## Missions from Bandar Seri Begawan to Balikpapan

The two brothers touch down at the international airport in Bandar in their early morning hour. They proceed through immigration and customs. While they are checked-in by one of the immigration officers, he asks rather coy, "Why you come to Bandar?" To which they say complementary, "To see your wonderful waterfront!" The officers are impressed by their response and expresses delight in their answer.

So, when they leave the airport, they indeed take the metro bus down to the waterfront park. There, they preach the Gospel in tongues of Malay and Chinese to all who will hear. On the paved walkway, which overlooks the river, they attract a lot of board walkers, tourists, and city dwellers, who stop and listen. They attract a lot of Malays, Chinese, Filipinos, Thais, and even a few Indians. Some of whom are Muslims, Catholics, Buddhists, and even a few Hindus. However, the Spirit of God comes upon them, for they put their faith in Jesus Christ

and for the salvation of their souls, as the Spirit draws them!

They express their newfound faith in Christ, in tongues of praises, shouting hallelujahs and hosannas, in tongues of Malay, Chinese, Thai, Hindi, and Arabic! They also preach to them on baptism. As the two missionaries are about to go out into the water, one, from among the believers, shouts out a warning, "Beware of the crocs!" To which they say, "'The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.'" So, they sheepishly come out into the water with the missionaries, where they baptize some three dozen new believers, as well as repented Christians.

When they come up out of the water and on to the paved walkway, a cadre of police is waiting for them! They take the missionaries into custody and take them to the nearest

police substation for booking. They are given towels to dry off and are made to put on dry clothes. They are then seated in an interrogation room to wait, while the officers finish process their booking.

After an hour of waiting, an inspector comes in to the room with their passports in his hands. He reviews them with a coy interest. He then lays them out on the table before them opened to their bio pages, which reveal their respective person. He sits across from them and issues a stark pronouncement upon them: "We have determined that you two are no longer welcomed in Brunei. We are in the process of having you deported to Balikpapan. The authorities there will know what to do with you! You are never to return to Brunei and your passports will reflect rejection of your reentry! Your next flight will be tonight!"

He presents to them a form letter from the Office of the Sultan for deportees, expressing displeasure with their presence in the nation and that they are rejected from reentry. They are labeled as "religious agitators" and told to sign it, for which they comply.

In a few hours' time, they are taken to the airport, where they are held in the customs office, until they are escorted to board their waiting flight. They are escorted to their seats and are seated. The two officers which escorted them, standby at the head of the aisle, until the flight is ready for takeoff, in which they exit the plane, as the doors are closed and sealed.

The plane takes off and flies southward across the dense expanse of the forested island of Borneo. In an hour's time, they land in the new capital of Indonesia, Balikpapan. When the missionaries arrive inside the airport, they are met by immigration agents, who take them into custody. They escort them to the agency substation within the airport. They are seated in an interrogation room, towards the rear of the station. Their passports are surrendered and inspected by the lead agent of the office, who sits across from them at the table.

He looks up at them and says rather sternly, "We were informed of your arrival; and how you were deported from Brunei." Philip then asks, "Are you going to deport us as well?"

The lead agent replies, "Perhaps? But, your status, as of now, is that you are 'stateless'."

They are wondering to themselves, as to what that means. So, the lead agent, perceiving their concerns, explains further, "So, we will hold you until we receive instructions from the Office of the Sultan."

While they sit there, contemplating what may happen, they pray quietly to the Spirit of God, while the lead agent further examines their passports. While he further examines Paul's passport, he comes across the seal that is on one of its pages. He looks up at Paul with surprise and asks rather curiously, "You have been in Indonesia before?" To which he simply replies, "Yes."

He then says to them, "We will release you for 24 hours. You must remain within the city limits and report back here at exactly ten in the morning." They are surprised and overly joyed. But, he sternly warns them, "Don't make as have to pick you up!"

With that stern warning, the door of the room is opened, in which they are allowed to get up and leave. They go through

immigration check-in and exit the airport by noon.

And they, being led by the Spirit, go down to the coastal flats and beaches, where there are many Buginese, Javanese, Malay, and Chinese beachgoers. They preach the Gospel to numerous locals, beachgoers and some tourists, like Sundanese and Madurese.

The Spirit of God comes upon them, who listen and are drawn to believe! They put their faith in Christ Jesus for the salvation of their souls. All who hear, some dozens and dozens of men, women, and children, are born again.

The missionaries also preach to them on baptism. They then baptize up to 300 newly born again believers.

When they finish baptizing, they call on those new believers to go up to a local park hillside, overlooking a nearby mangrove. There, the missionaries share with them a message on: "The Beast, False Prophet, and Great Whore Wage War on the Saints": "Syria (Assyria, Assur) aligned with Israel, including Jerusalem verses the house of



David, Judah. The confederacy between Syria, revived Assyrian empire with Ephraim, the ten tribes of Israel, 'And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.' Judah is the remnant who flee Judea, when the war on the saints is waged, 'Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.' Syria, the beast, and Ephraim, the great whore, in which 'the son of Remaliah', the false prophet, they conspire to crush Judah, and set up the image, 'a king in the midst of it'; and 'saith the Lord GOD', He will cut short the great tribulation, 'Because

Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal: Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.' And 'the head of Syria', as the beast and Rezin of Damascus, as the antichrist, will break Ephraim, the head of Greater Israel, the great whore, 'For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.' Ephraim and Samaria is as Sodom and Egypt, the head being Jerusalem, is where the false prophet resides, 'And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.' 'And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.' Amen and amen!"

When they finish with their sermon, they dismiss them for their homes. The missionaries spend the night, camping out on the hill side. During the late evening, they

are visited by a few of their disciples, who bring them supper to share with them. For a few hours: they fellowship with them, before they return to their homes.

The missionaries fall asleep, as the fire dies down. They awake, as the sun begins to rise. As stipulated, they report to immigration, at exactly 10 in the morning. They are processed through immigration and customs and are escorted on to their flight, which is bound for Manado.

## **Missions to Manado and Makassar**

Paul and Phillip touch down on the island of Sulawesi in the city of Manado. The airport is located in the northeastern corridor of the city, nestled in the forested hills, with a small residential neighborhood nearby. They pass through immigration and customs rather smoothly. They then leave the airport and walk to a nearby parking lot, where they sit on a bench seat at a local post office. There, they have a rest.

During the midday hour, they venture in to the nearby neighborhood. They make a stop at a local grocery mart, which also doubles

as a local bus stop. They have a shake and a snack, while waiting for a bus to take them into the city proper.

Among the parked motorcycles at the storefront, motorcyclists, go in and out from the store. The missionary men share the Gospel with those who stop and listen. Most of them, either wave them on, but a few sit with them, and listen a little longer. A few, being drawn by the Spirit, pray with the missionaries, which they confess Christ to be saved. Most are men, young; and most are ethnic Minahasa, a few Arabs, Javanese, and even one or two Chinese. Most though are nominal Christians, a few Muslims, even a few Buddhists, a Hindu, and a Confucian.

Paul and Phillip speak to them in tongues of Minahasan and Creole Malay, as the Spirit gives them the utterance. Those, who listen, believe on Jesus, and put their faith in the finished work of Christ on the cross. They are then born again! These men, young and old, begin to praise the Lord in Minashasa, Creole Malay, Javanese, and Chinese!

The bus makes a stop. So, the missionaries take the bus down into the city proper. They are dropped off in the town square, which is

situated in the north of the city. They walk down through the parking lots; and between them and the parkway, parallels them and the bay of the Celebas Sea. They walk along, long stretches of wide sidewalks of the malls. They make stops along the way: to share the Gospel with passersby and shoppers alike.

A few stop and listen, and they manage to reach some of the youth, who also stop and listen. Even a few on their motorbikes make a stop and listen. They round the Four Points, along the inlet of the waterway. A few of the teenage boys on their motorbikes follow them, as they walk along, sharing the Gospel more and more along the way.

They stop at a local café and have a dish of tinatuan. Four of the young motor bikers come in and join them for lunch, in which they share with them, some of their food. They also order, such dishes to share with their missionary friends, like rica rica and nasi kuning. They strike up a conversation with their waiter, in which the missionary men share with him why they are there, as well as the Good News. He receives the message, but declines to pray with them.

So having planted the Gospel seeds in the waiter, they split the bill with their disciples. They then go with them further down the parkway to God Bless Park. They attract more youthful followers, some on motorbikes, and others on foot. In teams, they go to shoot hoops at the basketball court in the midst of the park.

There, on the court, they preach the Gospel to allow all who gather to listen to the Good News. Being drawn by the Spirit, they believe and put their faith in the finished work of Christ on the cross. They pray with the missionaries to receive the free gift of salvation in Christ Jesus. They, being filled with the Holy Ghost, are born again. They begin to praise the Lord in tongues of Creole Malay, Minahasan, Chinese, and Javanese!

The missionary men gather a little over a hundred born again youth to listen to them preach. The two men sit atop the bases of two extended arms, which reach up and grasp their hands in friendship. The statue overlooks the waters of the sea. They teach them a lesson on: "The Sign of Immanuel": "The sign of the LORD our God is Christ

Jesus pronounced upon Ahaz, which is Judah, the house of David, the remnant of the saints, 'Moreover the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD.' A virgin, Mary, shall conceive (her egg, humanity and the Father's seed, deity) in her womb (the New Testament Ark of the Convent) by the power and ministry of the Holy Ghost, 'And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.' 'But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly.' 'And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.' 'And Jesus increased in wisdom and stature, and in favour with God and man.' And 'the land that thou abhorrest' and 'both her kings' is the land of Assyria and they are the kings of Assyria and Ephraim, as in the great whore

rides the beast, 'Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.' 'So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.' And when 'Ephraim departed from Judah' is when Greater Israel turns on the saints and the remnant, 'The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria. And it shall come to pass in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.' And from Egypt to Assyria shows the extent of Greater Israel: from the rivers of Egypt to the Euphrates. 'And they shall come' is when the Assyrian and his armies shall over take Ephraim, Greater Israel; and they will make



the land desolate and the people left humiliated. 'In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.' 'And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep; And it shall come to pass, for the abundance of milk that they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land.' And 'with arrows and with bows' are the weapons of war they shall bring: missiles and launchers, as well as fighter aircraft armed with missiles, rockets and machine guns; and the "men" are the armies of the Assyrian, 'And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns. With arrows and with bows shall men come thither; because all the land shall become briers and thorns. And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.' Amen and amen!"

After they are done with their sermon, they share with them about baptism. They then take with them these hundred or so disciples down across the plain to the shore, where they baptize these disciples in the waters of the sea.

When they finish with the baptizing, the missionary men dismiss the youth disciples for their homes for the night. The missionaries camp out in the park for the night. They pitch their tent inside the pavilion, where they change into dry clothes. They hang their wet clothes out on the rails of the courtyard fence for the night.

In the morning, they rise with the sun, beaming through the arch in between the pillars of the pavilion. Some of the youth disciples show up in the pavilion to greet the missionaries, as the missionaries break camp. They share with them foodstuffs for breakfast, as they fellowship, beneath the concrete canopy of the pavilion.

One of the youth have an acoustic guitar with him; and they play and sing some old gospel songs, as well as some hymns. When they finish fellowshiping, they see the missionary brothers off at the main bus

terminal, for a long distance passenger bus, en route for Poso.

However, to the community of Jews in the Lake Tondano area, south of Manado: the Spirit of God has the missionary men take the economy bus route, which goes south with a stopover in Tondano. They stop at a little eatery in town, near the river, which cuts through the middle of the town. They pray and have a bite to eat.

The Spirit imparts to them the lay of a street that runs east from where a group of Russelites meets, through to where a group of Evangelicals meet in the middle, clear out to the west, where a synagogue of Jews meet, and even south to where a group of Whites meet. So, they begin going from home-to-home along this route in the middle of town. But most of the people and the families they encounter have their ears stopped and their minds corrupted by lots of leaven: false doctrine of false prophets, as well as plenty of heresies by heretics. None of these souls desire to be born again, nor hear the truth of the Gospel: the simple message of the free gift of salvation in Christ Jesus!

They would rather cling to their religious traditions and cults of personalities, rather than be born again of the Spirit by putting their faith in Christ Jesus for the salvation of their souls. So, the missionary men shake the dust from their feet and catch the next bus out of town.

They make another stopover nearby, late in the afternoon, in the small town of Tompasso, just west of the lake. There, being led by the Spirit of God, they preach the Gospel in the square block, which is flanked by certain synagogues and adorned with the star of Remphan. They attract a lot of Jews, who come out to rage and wring their hands against them and their preaching of the Messiah! So, the missionaries return to where the bus stop is located. They are followed by these Jews, who continue to rage and wring their hands at them in rejection of the Messiah and of the way of salvation in Christ Jesus! So, they dust the soles of their footwear and board the bus, bound for Poso.

Over the course of some 12 hours, the bus makes a stopover at the main bus terminal in the sea port city of Poso, which overlooks

the gulf. The terminal is further in to the city proper, near the public market and the river.

While there, they go in to the plaza and preach the Gospel to all who will hear. They preach in tongues of Indonesian and Kaili, which attracts a great crowd of hearers. The Spirit of God comes mightily upon those who hear. And in the square, they gather some 300 newly born again believers on the green, where they preach to them on: "The Coming of the Assyrian Invasion on Greater Israel": "'Mahershalalhashbaz' prophetically indicates the Assyrian invasion will be that of a blitzkrieg, or lightning-fast invasion of Greater Israel, in which the span between Immanuel and Mahershalalhashbaz is about three years, for the king of Assyria to seize Damascus (all of Syria) and Samaria (Lebanon), which encompasses the first three years of the 70th week of Daniel, 'Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Mahershalalhashbaz. And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. And I went unto the prophetess; and she conceived, and bare a

son. Then said the LORD to me, Call his name Mahershalalhashbaz. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.' And during such time is when the king of Assyria will face 'toward the pleasant land', 'And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.' The 'this people' are the Jews of Greater Israel, who rejected Christ, 'the waters of Shiloah', but go along with the beast and false prophet; and so when the Assyrian comes with the kings of the East, he does so; and as violently flows the Euphrates, so will the transition be from the tribulation upon the saints to the abomination of desolation, in to the great tribulation against the Jews, 'The LORD spake also unto me again, saying, Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go

over all his banks: And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.' The beast and false prophet will come down on the saints and the remnant and be crushed, 'except those days should be shortened', 'Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.' 'And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.' The Assyrian and the kings of the East will conspire to destroy the people of God but will be soundly defeated by the Lord, because He is with His people, 'Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.' 'For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel

may be no more in remembrance.' 'And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.' Amen and amen!"

Then afterwards, they share with them on baptism. So, they parade in song and jubilation on down the roughly paved roadway, walking on the shoulders, which lead down to the bridge. They go down across the dirt path beneath the bridge, between the paddies, and on to the embankment. There, they overlook the greenish waters of the river! As they are being baptized, they come up out of the water and praise the Lord in tongues of Indonesian, Kaili, Chinese, and even Arabic!



There in the middle of the bridge stands some jihadis, resting their arms on the rails of the bridge, and watching. They take in what they are witnessing. They observe all of these hundreds of newly born again believers departing for their homes and businesses in the city. They also observe, as the two missionary men make camp on the banks of the river for the night.

So, they plot among one another, to return to this campsite later and pay these missionaries a visit! And in the middle of the night, this gaggle of jihadis quietly sneaks upon the campsite in the darkness of midnight. They surround the camp armed with machetes to hack these missionaries to death. When they raise their hands to strike, all of a sudden a liquid fire fills their fists. With searing pain, they drop the machetes and scream in agony!

Suddenly, the missionaries awake, but they see nothing! All is quiet in the midnight hour. They go back to sleep, thinking they were only dreaming. In the morning, however, as they are breaking camp, they discover, much to their chagrin, a dozen machetes lay in the grass, surrounding their campsite!

They then realize that they had visitors in the night and that they were not dreaming, which sent a cold chill down their spines!

Nonetheless, the Spirit leads them to go to a motor bike rental place, where they rent two motorbikes to run on down to Makassar.

Another bunch of jihadis see these missionaries, having rented motorbikes. So, they follow them out of the city in a cargo van.

Paul and Phillip take to the highway and go out of the city, heading down toward the lake. The van with jihadis come flying up fast upon the missionaries on their motorbikes. As they go to run them off the road, their left front tire suddenly blows out, which sends the van careening off on to the shoulder and stops short, down in a ditch.

The missionary men pull their motorbikes off to the side of the road and look on to see the accident. They are about to go and help. But, the Spirit urges them to go onward and leave the accident behind. So, they take off back on to the roadway, heading again on down toward the lake.

Paul and Phillip pull off at the public entrance to the lake, where they ride down to a campsite to fish. They pull their bikes into a camping site that overlooks the waters of lake. They park their motorbikes at a public dock, where they pitch their tent on the dock for the night. They then take their poles, bait them, and from the dock, they cast their lines in for a catch.

When twilight falls upon dusk, late in the evening, five young men come walking up on to the dock, where the missionaries are fishing from inside their tent. They are unarmed and have walked quite a distance to reach them. They quietly sit down beside them, where the missionary men have a basket full of fishes they have already caught.

The leader, from among the five, speaks up, as the two missionary men reel in two last fish they have planned to catch. "We've been trying to kill you!" he says rather candidly, "And every time we come close; we are stopped. Why is that?"

So, Paul looks him square in the face and quotes, "From whence come wars and fightings among you? come they not hence,

even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up."

"We perceive you are men of God. Who is this Lord you speak of?" he asks. So, the missionary men proceed to share with them the Gospel Road of John. In doing so, the

Spirit draws these jihadis to repent and believe! So, they put their faith in Christ Jesus for the salvation of their souls! They then give thanks. They also help prepare the fish from the basket and make a campfire on lakeshore, where they roast the fishes. And on the dock, they share and eat of the fish together.

Paul then says to the leader of these men: in the morning, he will take him to their van. There, he will help him change the tire and jump it. So, he can drive back and pick up his companions. They are most grateful! They then sleep on the dock for the night.

In the morning, Paul makes good on his offer and takes the leader on the back of his bike to where their van is stuck in a ditch a few kilometers up the road. He helps the man to change the tire. He then gets on the back of the motor bike. He has the man attach jumper cables from his battery to the van's battery. As he reaves up his bike, the man is able to start up the van. With that he is able to drive the van up on to the shoulder of the roadway, where they detach the cables.

They then return to the campsite, where the men caught more fish. Phillip had provided

the others with cane poles to cast from the dock, so as to all catch more fish. They have a good mess of fish in a basket. So, the two rejoin the camp: where they clean and roast the fish over the campfire at the bank. Later on, Philip brings forth his guitar and plays psalms and hymns, in which the missionaries teach their brothers to sing praises unto the Lord in songs.

As night falls, they sleep in their tent with the flap open, so as to sleep out on the dock, beneath the stars. In the morning, the missionaries have a coffee with their brothers, before they break camp. Their brothers wish their missionary hosts well. As they get in to their van, they take off north to return, to their hometown in Poso.

The missionaries then pack up their belongings on to their motorbikes. They then take off from the campsite and on to the highway, heading south from the lake. They fuel up at a petro station, and then continue onward, south toward the coast of the gulf. While on their way south toward Makassar, they make a stop in Palopo. They park their bikes in the city marketplace.

They then walk the long circle, going down one side of the street a kilometer around the center, and then double back on the other side; preaching and sharing the Gospel to everyone they meet. They plant the seeds of the Gospel in those who listen but no commitment from anyone, but many give them the one finger. So, they return to their motorbikes and ride down to the traditional bazaar. They stop out in front of a fried chicken joint, where they dine-in to have a bite to eat.

When they emerge from the restaurant, they take a tour of the bazaar. Again, they preach and share the Gospel with everyone they meet. They walk the whole square around the bazaar. They again plant the seeds of the Gospel, but they get no response, and instead they are given the one finger. So, they again return to their motorbikes. They take-off from the city and drive down the coastal highway.

They stop off in the town, on the east side of the nearby lake. They drive down along the flood plain of the lakeshore and find an embankment to camp out on the landing. Beneath a small canopy trees dotted here

and there, they pitch their tent. And beneath one of the trees right next to the landing, they build a fire in the midst of the campsite. They then takes up their poles and bait them. From the landing, they cast them out in to the waters of the lake.

By evening, they catch a modest mess of fishes. While they clean and prepare the fish for roasting, they are visited by a group of teens and young adults. They had seen their campfire from the rice paddies. The missionary men invite the group of more than a dozen to join them. They realize that they have not caught enough of fish. So, Philip takes his cane pole; and he takes with him three of the boys, having them make their own cane poles. They bait them and from the landing, they cast them in to the water.

While they fish, Paul has the rest of the youth help him set bush bobs from low-lying branches of the trees along the embankment. They bait them with cut fish and tie them off on the branches, where they drop the lines in to the waters of lake.

Then Phillip and his fishers bring with them more fish, for them to have for supper. They



all sit around the campfire, where Paul and Phillip share with them the Gospel, to which they respond with the one finger. So, they teach the youth group on Jesus being the God-man; and how He is the Way unto salvation to God, the Father!

The youth listen intently, as the Spirit of God draws them to believe; and they put their faith in Christ Jesus for the salvation of their souls, and are born again! They are filled with the Holy Ghost and begin to praise the Lord in tongues of Indonesian, Buginese, and Makassarese!

The youth seek for them to teach them more, so the missionary men teach them a message on: "Apostates and Reprobates Fall into Darkness": "The culmination of the great falling away, in which the apostates and reprobates fall into darkness, because the beast, the false prophet, and their hordes shall descend upon the people, 'For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.' Instead, the

people of God are not fret in fear the enemy when he comes in like a flood, but they are to love and fear the Lord all the more, 'Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.' And the Lord shall be a refuge for His people, but a stumbling block and a trap for those who come against Him, especially upon those trapped in Jerusalem, 'And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.' Rather than fear the Lord and put their faith in Christ, and for a sanctuary, the Jews see Jesus as a stone of stumbling and a rock of offense, 'And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great

distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.' 'And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.' Isaiah means 'salvation of Jehovah', as in Christ; and his three sons: Shearjashub 'the remnant shall return'; Immanuel 'God with us'; and Mahershalalhashbaz 'hasten to capture the prey and take away the spoil'; moreover, 'mount Zion' is the refuge for the remnant, as represented by Isaiah and his three sons, 'Bind up the testimony, seal the law among my disciples. And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the

LORD of hosts, which dwelleth in mount Zion.' However, they, the Jews, the synagogue of Satan, seek after diviners: false prophets and false messiahs, yet their seeking is wanting, because they are either apostates or reprobates and thus find themselves in darkness, 'And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.' Moreover, as of the law and the testimony of 'this word' are the Old Testament and New Testament, 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.' The Lord at

first afflicted the Jews lightly but then more aggressively this rebellious house, 'Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.' Amen and amen!"

Afterwards, they celebrate with song, praise, and worship unto the Lord in psalms, hymns, and Christian gospel songs, the missionary men teach them. They camp out with the missionaries for the night.

Then in the morning, the missionaries begin to break camp. They ready themselves to leave for Makassar. Their young disciples awake, so as to see them off from the road. Before they leave, while sitting on their motorbikes, they pray over these newly born again youth, who gather around them at the road side. The two missionary men reave up their engines, with all their belongings packed with their bikes. They then takeoff on to the road, and ride south: the youth wave them off, as they ride out of sight.

They ride further south and stop off at a petrol station in a small town with a fork in the road. As they fuel up, they see a long and winding road, heading west to the coast. From there, they surmise, they will pick up the main road south to Makassar. So, once they have fueled up, they ride out across that long and winding road, where they end up at another small town in Mandalle. There, they receive a message via text from Samuel and Peter.

## Return to Dare

When Paul and Phillip, the brothers, return to their church plant in Dare, south of Dili in

East Timor, they raise their children. They labor in ministry, alongside Bishop Francisco, his family, and his church's pastoral families, including Pastor Noah and his family. They raise their children in the things of God: the First Principles of the Oracles of God; and in the prophecies of Revelation.

So in the way their children should go, Paul and Phillip, while asleep one night next to their respective wives (in their respective marriage beds, and in their respective rooms), they both are given a dream by the Lord, in which they see a great map of the east of Africa and the south of India, where between the Arabian Sea and Indian Ocean are the Maldives. Where in Gan, they start along the Link Road, preaching the Gospel, and return to the airport. They go on to Antananarivo in Madagascar, where a great revival is done. They then go on to Cape Town, beginning in South Africa, to Mapulo in Mozambique, to Dar es Saleem in Tanzania, to Mombasa and Nairobi in Kenya, and to Kampala in Uganda. From there, they have a great meeting in Addis Ababa in Ethiopia with their brothers and sisters, who arrive from West Africa. They all go boldly

in to Sudan, and in Khartoum, they boldly have revival and in Cairo as well; and then finally on to Jerusalem!

They see, as their children get closer and closer to Jerusalem, the fierce the persecution is leveled against them. So, they impart to their children the way in which they should go, bringing them up in the word of God; and in the commandments of Christ. Amen and amen.



## THE PAPUA AND SULAWESI MISSION

The families from Taipei are as follows:

Joseph, Zipporah, and their children:

Aristarchus and Aquila, their identical twin

sons; Timotheus, their middle son; and

Tryphena (Fena) and Tryphosa (Rosa), their  
identical twin daughters. Samuel, Joanna,

and their children: Apollos (Apa), Stephanas

(Stephan), and Fortunatus (Fortune), their

identical triplet sons. Peter, Ruth, and their

children: Cephas (Seth), Persida (Prudence

or Prudy), and Julia, their fraternal triplet

son and daughters. So, Samuel and his

family, Peter and his family, and Joseph and

his family take their respective flights from

Taipei, to Hong Kong, and then to Port

Moresby.

### The Boroko House Church Plant

When the missionaries arrive in Port

Moresby, they plant a house church in the

Boroko suburb of Moresby, near the Old

Square and handicrafts market. They rent a

cheap, two-story storefront (of an old

furniture store).

During the course of their ministry there, they go home to home soul winning in the Four Mile industrial area. They preach in the native language of Creole Pidgin.

They hold revival services in the Oval Stadium and Sporting Ground with a maximum capacity of 15,000 people. By the power and ministry of the Spirit of God, they pack out the stadium and ground. During the course of the concert, the Spirit draws more than 15,000 people to the Gospel, in which they pray and put their faith in Christ Jesus for the salvation of their souls!

They do open air preaching of the Gospel on the campus of Joeys College, which has a student body of 700 students. By the power and ministry of the Holy Ghost, the evangelists win over 500 students, who call upon the name of Lord to be saved!

They also do open air preaching of the Gospel on the campus of the International School, grades 7 through 12, with a student body of 950 students. There, by the power and ministry of the Holy Spirit, they win close to 800 students to Christ, who put their faith on Jesus for the salvation of their souls!

They gather together a discipleship of newly born again believers. Among their close disciples are: Abba, Frans, Nitya, Raema, Boaz, Krishinda, Theo, and Lynda.

The second floor of the church plant is given to Joseph, Zipporah, and their family. While the other two families are given the first floor back room, which is divided into two living quarters, with a shared bathroom between them.

Samuel and Peter ordain Joseph as the bishop of the church plant and commissioned him to oversee the church. Joseph in turn ordains Samuel and Peter to be sent out on mission. They have an evening of fellowship and supper with their disciples in the first floor fellowship hall, which has a kitchen built in between the hall and the back rooms. So, they have a supper and a time of fellowship, praise, and worship unto the Lord. Samuel and Peter are then commissioned to be sent out to Manokari and Sorong in Irian Jaya, and on to Makassar in Sulawesi.

During their time of fellowship, Joseph gives them all a sermon on: "Immanuel Reprised and Prophesized": "Then Christ came as a

great light to shine upon this rebellious house, 'For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.' And because of the light of Christ: the nation will multiple, as in the joy of the harvest to be fulfilled, 'In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.' And to become sons of God and be given power to

be set at liberty in the Lord, 'But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.' And 'as in the day of Midian'; and in the 'battle of the warrior', in which that warrior is the Christ at His return, coming with a mighty host, against the beast and false prophet, 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth. And this man shall be the peace, when the Assyrian shall come into our land: and when he shall

tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.' And 'upon the throne of David' and of 'his kingdom' refers to the thousand years, as well as to eternity future, 'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.' 'And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.' 'He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his

kingdom there shall be no end.' Amen and amen!"

Afterwards, they take up a collection for air fare for the two brothers in Christ. They in turn are blessed with enough for air fare and travel expenses. Meanwhile, the missionaries take the day to update their passports, and go through the visa process to visit Jayapura in Papua of Indonesia. Within a week, their flight is booked and their passports are stamped for them to enter Indonesia. They also manage to get an early bird flight, for early in the morning, to Santani International Airport. They schedule their air flights cheaply by having 72-hour layovers between destinations, all the way, en route to Makassar.

Early in the morning, they are seen off at the airport, traveling light. They only go with change of clothes, along with their sleeping bags and tents rolled up in a shared duffel bag. They take the PNG into the air, which flies across the wide and dense expanse of the forested island. Within a few hours, they land in Santani, near the great lake (which is located south of the airport).

## Missions to Lake Santani, Jayapura, and on to Manokwari

The missionaries disembark from their flight, in which they walk through the terminal chute. They file through immigration and customs, where the officers ask them, "Why you come to Santani in Papua?" They reply by saying, "To see the great beautiful lake!" To which they smile and are accepting of the response.

When they walk out of the airport, they see before them a small town that oversees the northern shore of the gigantic lake, which is situated to the south of the clearing of the town. The lake is mostly surrounded by the Cyclops Mountains.

They take a shuttle bus to the center of the small town, in which they are dropped off out in front of the café. There, they stop and have tea and congee. They discuss going on to Jayapura, which is just nearby: to evangelize, to camp out at the lake for the night, and to check out the railroad junction, so as to take the Papua Railway on further west to Sarmi, and en route to Manokwari. But first though, they are led by the Spirit to



preach in the town to all who will hear the Good News!

They gather in small group of listeners, where they preach in the square of the town. The Spirit of God draws all, who will hear, to believe on Jesus Christ for the salvation of their souls. They are born again and begin to praise the Lord in tongues of Indonesian and Papuan. They also preach to them on baptism, where they all go down to a clearing. Before a shore of this gigantic lake that stretches out for many kilometers, they gaze at the breath and width of the lake!

They then wade out into the warm waters, where they baptize some three dozen newly born again Papuan and Melanesian believers. After they baptize these new believers, it is late in the afternoon. So, they leave for their homes. But, three young Papuan men in their late teens stay behind to camp out with the missionaries for the night.

They pitch their tent and roll out their sleeping bags. They change into dry clothes and share with their disciples some dry clothes they have to spare with their disciples to wear. They then hang out their

wet ones on lines they string between nearby branches of shade trees. They also build a campfire on the shore, where they take cane poles, in which they bait their hooks and cast their lines into the waters for a catch. They wind up catching a few tilapia and at least two carp to clean and roast over the open fire. They have a good time of fellowship, in which the missionaries share with their three young disciples a lesson on: "God's Judgement on Ungodly Nations": "Jacob, as with Israel, as with Ephraim, and as with Samaria is examples of ungodly nations, which are inhabited by the spirit of Babylon, 'The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars. Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together; The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.' They declare with pride that they will

rebuild, even after God has meted out judgment, so as to show up the Lord with better and greater structures of vanity; however, the Lord will bring again judgment, even more fierce and aggressive than before; therefore, He will again bring the Turks and Assyrians on the Jews of Greater Israel, and they bring with them Syrians and Palestinians against them as well, 'For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts. Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.' The people, the Jews of Greater Israel, will turn against one another, and on the remnant, as the invasion comes in against them; and the 'wickedness burneth as the fire' is the abomination that makes desolate; and 'the

wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire' is the great tribulation that bleeds into the trumpets and vials of God's wrath, 'For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke. Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.' They do not repent to Christ nor do they turn to the LORD of hosts, so the Lord will have their leaders and false prophets perish in the desolation, as 'in the day of visitation', which is the day of the Lord, 'And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many.' 'Then if any man shall say unto you, Lo, here is Christ, or

there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together.' No one from among the people will be spared, not a one, for they are hypocrites and evildoers, 'To the chief Musician, A Psalm of David. The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD. There were they in great fear: for God is in the generation of the

righteous. Ye have shamed the counsel of the poor, because the LORD is his refuge. Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.' Woe unto the politicians that decree apostasy, sodomy, and reprobacy; to keep the needy, needy, as with single mothers, churchgoers, and their children robbed of fathers; 'the day of visitation' and 'the desolation' are God's judgment meted out on the wicked nation 'from far': the enemies come in as a flood; there will be nowhere to run; nowhere to hide; and forsaken by God, the wicked of these nations will become prisoners, or perish on battlefields, 'Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his

anger is not turned away, but his hand is stretched out still.' Amen and amen!"

Early in the morning, they break camp and head on up to the paved main road, which leads into Jayupura. There along the shoulder, the three young men flag down a minibus, en route to the city. They all board it, where they take their seats. They pay the fare to the conductor of the bus, while they ride into the city proper. Once inside the city limits, they are dropped off at a stop, near a Javanese café, which overlooks the bay.

They have a coffee and some breakfast, in which they talk about going out and evangelizing in the city. The three young men talk about the nearby shopping mall, where there are lots of people. Surely, they can preach and share the Gospel with all sorts of people there.

So, the missionaries lead them in a prayer over their mission. When they finish with their breakfast, the five of them go down to the shopping mall. At the entrance of the hyper mart, they share with passersby and shoppers alike, the Good News. They get a

lot of Muslims, who simply walk pass them, and ignoring them.

Many of their women are veiled with their headdresses. One such young woman steps forward and stares at the missionaries with scorn. She yells at them, calling them, "Stupid!" And she throws a fit and carries on, as she draws a mob of young and old Muslim men to her. As she curses these men of God, Samuel, being full of the Spirit of God, cast his eyes upon this crazed and veiled woman. He says, "You ignorant woman, who dares to cast aspersions on the Gospel of Jesus Christ! The hand of the Almighty is against thee and has shut your mouth!"

Suddenly, she goes mute and tries to scream from her mouth to talk, but no sound comes from her tongue. She falls to her knees, overwhelmed with her dumbness! The men, young and old, look down on her and are amazed. They, being drawn by the Holy Ghost, believe and put their faith in Christ Jesus for the salvation of their souls. The young woman, seeing the faith of the men, she repents to Christ and believes the Gospel! Suddenly, her voice returns; and she



cries out in praise and adoration of Christ Jesus in tongues of Arabic and Javanese.

The missionaries preach to them on baptism. They then all go parading out to the bay. There, the five of them baptize some four dozen newly born again young and old men, plus the young woman who repented to Lord, down in the waters of the bay.

The missionaries and their disciples finish with baptizing these new believers. The new believers return to their homes to dry off and change into dry clothes. Meanwhile, the missionaries and their disciples camp out on the beachhead of the bay.

They pitch their tent, and roll out their sleeping bags in the cool breeze of the late afternoon. They take turns in the tent to dry off and change into dry clothes. They build a campfire. They then dry off their old clothes on lines they stretch between nearby trees. They hike up their trousers, take cane poles and bait them. They wade out into the surf and cast them out in to the tide. They manage to catch and land a variety of salt water fishes.

As they pull in and clean their catch, a few other baptized believers return to them and bring with them foodstuffs to share with the missionaries and their disciples. They, likewise, share their roasted fish with their Papuan and Javanese brothers and sisters. They also give to the missionary men new changes of clothes and pairs of footwear. They fellowship well into the night, singing old gospel songs like: "Dust on the Bible"; "Empty Mansions"; and "In the Garden". Later on in the midnight hour, their company leaves the five evangelists for their homes.

In the morning, the men break camp. Their three evangelists commit to go with the two missionary men all the way to Sorong. While on their way to the railroad station, they are met by more of their disciples, who greet them with Pentecostal handshakes of enough fare for their train ride onward all the way to Sorong.

They thank each other and the evangelists make their way to the station, where they secure their tickets. They then board the next train bound for Manokwari.

## Missions from Sorong to Makassar

The five evangelists board a high-speed train on the Trans-Papuan Railway, in which they roll out on the coastal branch railroad. They ride aboard a brand new high speed train funded and built by the belt and road.

They make stops at Sarmi, Nabrie, and Momi, before rolling into the coastal town of Manokwari. As they roll along the coastal region, they see off in the distance, the beachheads, shores, and rolling tides of the South Pacific. And on the other side of the train are the forested hills of tropical rain forests that cover the hillsides.

Over the course of the 48-hour train ride, they makes stops in Sarmi, Nabire, and then onward to Manokwari. Each stop along the way, they share the Gospel with passengers, disembarking and boarding at each stop.

They then round the coast of the Cenderawasih Bay. The train pulls in to the main terminus, near a major courier service in downtown. The missionary men walk from the station, around the block, in to a nearby

food court. There, they get a quick bite to eat and iced coffee.

While they eat from a bowl of soup that had been served to them, a man and his family approaches them, having come from the train station. They introduce themselves to these men of God, having heard them preach at a previous stop. They are the Auparay family of Papuan born again believers: James and his wife, Sanai, and their two young children: Magdalena and Panus.

They invite the family to join them for lunch. James, a deacon, invites the evangelists to their Bethany church, which is located a few blocks up from the court.

That afternoon the evangelists go with the family to their pastor's parish home. They sit in the living room of the pastor's bungalow, which is nearby the church. They are a family of Javanese born again believers: the Ngarawan family: Pastor Susilo and Athirah, and their sons: Suharto, Rizal, Sukamo, and Boediono.

They discuss over toddy and snacks their mission there. They talk of how in the city is a predominantly Christian city: to which they

talk with them about soul winning and evangelism and how active they are going and doing it. The pastor and deacon concur that they are active in doing so in helping to fulfill the Great Commission.

Pastor Susilo invites them to speak at their church for a midweek service this evening: to give their testimonies and a message to give. The pastor also invites them to stay the night in the church parish, which has a guestroom.

So, Pastor Susilo has the evangelists freshen up in their privy, as the deacon and his family leave for their home to ready for this evening service. They oblige the hospitality of their pastoral hosts; and they take turns in the shower and change into fresh pairs in clothes.

They have a supper of chicken pot with coffee. Then afterwards, they go to church, where Samuel and Peter are invited by the pastor to address the congregation of Papuan and Javanese Christians.

Each of the evangelists testifies of their mission. Samuel then gives a message on: "God's Judgement on the Assyrian": "The

Assyrian is the personification of a foreign enemy or invader that God brings on wicked nations (to America, their Assyrian maybe the Chinaman; to Europe, their Assyrian maybe the Russian); and although he knows not he is an instrument of God's judgment, he does so heartily on many nations, 'O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.' In the time of his possession, he will make his generals, governors over his conquered territories, as those of the old Assyrian empire, with his focus toward the pleasant land, 'For he saith, Are not my princes altogether kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?' Once the Lord has

meted out His judgment with the use of the Assyrian, so He will turn against the Assyrian, because of his arrogance and pride: he gives no honor, place, or glory to the Lord, since he thinks so highly of himself, 'Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the

burning of a fire.' The Lord will make desolate the Assyrian and his empire: 'the light of Israel' is the Israel of God, the saints and the remnant, they shall be brought against he and his empire, 'in one day', the day of the Lord, 'And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them.' Amen and amen!"

Afterwards, the Spirit of God comes upon a gathering and stirs revival in them! So, they begin to get up and praise the Lord in tongues of Indonesian, Chinese, Creole Malay, Javanese, and Buginese! They then dance before the Lord in worship!

When the service is over, Pastor Susilo shows the evangelists to their parish guestroom in the rear the church, which is adjacent to the church's kitchen. They fall asleep, having spread their sleeping bags out across the beds and on the floor.



In the morning, the pastor and his deacon return to take the evangelists out for breakfast, before they see them off at the railroad station. Over a shrimp conjee and coffee, the ministers share with the evangelists about a fellow church in Sorong, where they are bound.

They thank him for the recommendation! So, they pray together for their continued missions. The ministers pay for their breakfast. They also bestow upon the missionaries love gifts at the station, where the evangelists wait for their train, westbound for Sorong.

The ministers see them off, as the evangelists board the train. The train pulls away, as the ministers wave at them from the platform, and the evangelists return with a wave of goodbye. The train runs across the northern coastal route of the Bird's Head Peninsula of New Guinea Island.

Once the evangelists have reached the city, they sense a city plagued by the spirit of jezebel and a mixed gospel. The Spirit of God leads them to a small church on the edge of the city, which was recommended to them by the pastoral families from in

Manokwari. They sense the jezebel spirit of the Whites and the mixed gospel of the Campbellites.

The church is a small one! From among many that are larger and more prosperous, those put forth wrong doctrine and false gospel. But, this small church is as the church of Philadelphia.

They are led to the home of the pastor, who is the manager of a local fishing crew, of which his deacons are a part of the crew. They go to the pastor's bungalow, which is nearby, on a Sunday afternoon.

On his portico, they knock upon his door, and the man of God answers the door, where he receives them into his home. They tell of who sent them. So, he, his wife, and their children listen to them in their family room. They are the Hardjono family of Javanese born again believers: Pastor Jokowi; his wife, Megawati; and their two children: Hamzah, their son; Chadijah, their daughter; and Soekemi, their younger son.

They have toddy and snacks, while fellowshiping. The pastor invites them to speak to his gathering this evening for

service. They accept. They then have an early supper. And the missionaries refresh themselves, before they are to leave for the church.

Before a congregation of Javanese and Papuan believers: Samuel gives them, their testimony; and Peter then gives a message on: "The Israel of God Comes in to the Millennial Kingdom": "Once again, the camp of the saints shall meet in mount Zion, with 'the remnant shall return', those being a third of Torah Jews that repented to Christ, 'And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.' 'And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be

left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.' 'And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.' 'O my people that dwellest in Zion' are the camp of the saints that hide in the place of refuge, such as Petra, from the Assyrian, the abomination that makes desolate, who brings 'the indignation', Jacob's trouble or the great tribulation, 'Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction.' The LORD: 'shall stir up a scourge for him' at Armageddon against the

Assyrian; and 'in that day', the day of the Lord, the oppression and persecution of the Assyrian against the remnant and saints will be removed by the Lord, 'And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.' The Assyrian: and his armies will advance toward Jerusalem in stages, in which he will lay sieges north of Jerusalem at certain invasion points, while encroaching on the city to seize her, 'He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages: They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled. Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth. Madmenah is removed; the inhabitants of Gebim gather themselves to flee. As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.' At

Nob, near the mount of Olives, will the Assyrian taunt the camp of the saints to destroy them, but the LORD: shall meet the Assyrian at the mount of Olives, when He comes with His hosts, and with 'a mighty one', the angel of the LORD with the Spirit of God, and with Christ Jesus Himself, to vanquish the Assyrian, along with his armies, and Lebanon (the base of origin for his invasion), 'Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.' 'Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof

toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.' And with greater Israel comes the rise of Gog of Magog. Amen and amen!"

When he finishes with his message, one of the four deacons asks of the evangelists about soul winning and evangelism. The deacons tell of how they have encountered much spiritual resistance to their preaching of the Gospel! The missionaries offer to pray and fast with them for three days, so as to engage in spiritual warfare to cast the evil spirits of jezebel and heresy out of the city.

So, they began in earnest that evening to begin in prayer and praising of the Lord. The pastor invites the evangelists to stay with them, where they can pray and fast and keep themselves accountable unto the Lord at this time of calling upon the Spirit of God to fill the city and cast out the devils that plague the city. The whole congregation, albeit small in number, those ten families, including the four deacon families, also pray

and fast in earnest over the course of the three days.

On the third day, they regather at the church for a midweek evening service. There, the evangelists share with them the visions and dreams the Lord had given them about the harvest of those in the city. The pastor and his family, as well as his deacons and their families, and the remaining families as well, share in order: visions and dreams that the Lord has given them of going forth in the city, in which they preach the Gospel and win a multitude of souls to Christ in the city!

When they finish with their testimonies, Samuel then gives them a message on: "The Rise of the Assyrian: the Line of Persia in the Last Days; the Rise and Fall of the First King of Javan; and the Rise of the King of the South": "Mede represents modern-day Iraq; and 'three kings in Persia' represent three ayatollahs in Iran, then a fourth shall rise, wealthier than the other three and shall stir up all he surveys against Javan, or modern-day Turkey, 'Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I shew thee the truth. Behold, there shall stand up



yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.' Then the 'mighty king shall stand up', the first king of Javan, and 'shall rule with great dominion', a revived Ottoman empire, but his kingdom shall be broken into four smaller kingdoms, 'And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.' The four smaller kingdoms: Babylon in the West; Egypt in the South; Turkey in the North; Assyria in the East; and Jerusalem, Israel in the Center, 'Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.' 'Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.' The king of the South is Egypt, Greater Israel; 'and one of his princes' is Pharaoh king of Egypt, in which

the 'great dominion' is Sodom of the West and Egypt of the South, Greater Israel, 'And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.' As for 'the end of years' is for the time and season just before and during the onset of the 70th week of Daniel; and 'they shall join themselves together' as with a revived Assyrian empire and greater Israel via a marriage between the king's daughter of the south and the king of the north; the south will then become subordinate to the north, 'And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.' And then 'the beginning of sorrows' begins. Then 'a branch of her roots shall one stand up in his estate', who is a successor to the king of the south, will with an army avenge the king's daughter by attacking and seizing 'the fortress of the king of the north', in which they return to greater Israel with

captives and treasures from Assyria; and the king of the south rules greater Israel mightily, 'But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land.' Then as in Psalm 83, an Assyrian confederacy comes against greater Israel. Then the sons of the king of the north, the kings of Babylon and Assyria (the beast and false prophet): will muster 'a multitude of great forces', in which 'one shall certainly come', the antichrist predicted; and they shall 'overflow, and pass through' greater Israel, 'even to his fortress', such as the Golan Heights, 'But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.' Thus, the rise of Gog of Magog begins. 'Then said he unto

them, Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.' Once again, the king of the south raises his army and prevails against the forces of the king of the north; however, he only manages to act as a check against the king of the north, but achieves no conquest, 'And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.' Amen and amen!"

When he finishes with his message, they praise and worship the Lord. When the pastor goes to close the service, they resolve: to meet the morning at the mall in the heart of city; to go in faith in teams to the various corners of the city; and to preach the gospel and win souls to Christ!

Early in the morning, they of the church all gather together. There, the pastor and the missionaries pray with the families of evangelists: to go fourth in the Spirit of God, preach the Gospel with boldness, and win a multitude of souls to Christ in earnest!

When they finish praying, they break and go down to the mall in the heart of the city, which is nearby. The pastor leads his family, the four deacons lead their respective families, and the five evangelists lead each of the five remaining families, so as to show them how to do both open air and home to home evangelism.

These families of evangelists go in ten directions from the mall area: to the park, hill, shipyard, walk, marina, harbor, port authority, plaza, square, and market. During the course of the day, they win among them a little over 1000 men, women, and children to Christ! They then all gather on public beach pavilion, where Samuel shares with these new believers on baptism. All the evangelists, including their children help baptize these thousand newly born again believers in the waters of the sea.

By late in the evening, they finish baptizing, with most of their disciples, having gone home. Those remaining, the pastor has his deacons go in their auto rickshaws and motorbikes and get food stuffs. While the evangelists build a campfire, they also pitch their tent, which inspires those remaining to go and get their tents and camping gear to camp out as well.

The evangelists take their poles, bait them, and cast them out into the tide to fish. The deacons return with their food stuffs and camping gear to pitch their tents and roll out their sleeping bags. When they finish setting up their camp, they grab their poles and join the missionaries, along with some of the youth with their lines, cast out into the surf. They end up catching a nice mess of fish. The women clean them and prepare the fishes for roasting over the fire. They also have with them cooked rice, to heat in a kettle, near the fire.

They then eat and fellowship with the singing of psalms, hymns, and spiritual songs unto the Lord. Over the course of two more days, they have two more revivals of soul winning and the making of two thousand

more disciples, as the Spirit of God comes upon the souls, who believe and put their faith in Christ Jesus for the salvation of their souls! They praise the Lord in tongues of Indonesian, Papuan, Creole Malay, Javanese, Buginese, Ambonese, Butonese, and Makassarese!

On the third day, the missionaries and the pastor prepare for a midweek service at the church. And in that evening, over 300 of their new disciples show up at the church along with their modest congregation, which overflows from the confines of the church building. The gathering is so great and so many that they must go to the beach pavilion park, where they had camped and baptized, so as to accommodate the gathering!

So, they all meet out on the beach. With the sea as a background, Samuel teaches them a lesson on: "The Rise of the King of the North": "So then, 'after certain years', which may be three years into the 70th week of Daniel; 'and in those times', just before the abomination that makes desolate, a great company of the king of the north shall come against greater Israel, 'the most fenced cities', but 'the arms of the south shall not

withstand', 'and he shall stand in the glorious land', which is Israel proper; and the king of the south shall give 'the daughter of women', the great whore, who will ride the beast, 'For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.' 'So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured



beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.' Then 'shall he turn his face unto the isles', as with Europe and North Africa; however, he fell into debt, plundering the treasury of his kingdom to pursue conquests in those lands, and so a successor of the king of the north shall in his place be a tax collector, but not for long, as he shall be deposed, 'After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.' Amen and amen!"

When he finishes, Peter gives their testimonies of how they plan to fly on to Makassar to meet with their missionary brothers: Paul and Phillip, who are coming down from Manado, saying and doing as they say and do, as with soul winning, making disciples, and baptizing of new disciples. Moreover, the missionaries commend their three evangelists to the pastor and his church for service with them. So, they have an evening of fellowship, fishing, camping, in singing of old gospel songs, along with hymns, and psalms. They also camp out for the night.

In the morning, the pastor bestows on the missionaries love gifts of monies for their flight to Sulawesi. And there afterwards, the missionaries go and book their flight. They are taken by one of the deacons in his pedicab, where the missionaries book their flight for that afternoon. There, they wait, inviting the deacon on his way. They thank him for his hospitality and they bless him with a prayer.

Samuel and Peter board their flight that afternoon and fly to Makassar at the southern tip of Sulawesi Island. They arrive

at the airport early in the evening. Once they have gone through immigration and customs, they go out of the terminal, where they take a pedicab to a nearby satay restaurant and coffee house on the thoroughfare, just north of the airport.

They message Paul and Philip of their whereabouts in Makassar. They reply that they are on their way, from 80 kilometers north, at a petro station in Mandalle. So, the missionaries sit and have a coffee, waiting for their brothers to meet them.

Almost two hours later, as night falls, their brothers pull their motorbikes in to the parking front lot of the restaurant. Samuel and Peter see them having parked their bikes and getting off of them. They get up and go out to greet them, as they embrace one another. They invite them in to sit at their table. They are happy and joyous to see each other again! They order satay and more coffee.

They talk over a late supper about their missions in the various locales of the islands in the region. They then discuss the city before them in Makassar. And they sense the move of the Spirit of God to have a

revival in the city: and a great one as well!  
So, they plan to camp out for the night  
nearby, where they can sequester  
themselves for prayer and direction in the  
city.

Early in the morning, they pack up their  
belongings on the motorbikes. They then go  
down in to the city, where they go to a local  
motor bike rental center, nearby in the  
Central Market, to turn in their motorbikes.

They go to a nearby coto restaurant, where  
they have breakfast. They then go into the  
Central Market, where they go in pairs and  
preach the Gospel openly in tongues of  
Indonesian, Buginese, Makassarese, and  
Mandar. They begin to attract a great  
gathering of men, veiled women, as well as  
young boys and girls. Most of them are  
Muslims, with a few Protestants, Catholics,  
even a Buddhist or Hindu or two, as well as  
a Confucian, to whom they preach the  
Gospel in Chinese!

Even though some reject the Good News,  
some do believe and put their faith in Christ  
Jesus for the salvation of their souls. And  
between the two pairs of evangelists, they

win over a hundred souls apiece to Christ:  
some 220 newly born again believers!

They then preach to them on baptism. With  
a great parade of singing and praising, this  
procession of believers goes marching down  
along the boulevard, and on down to Fort  
Rotterdam.

The missionaries gather them all on and  
around the stone-block wall of the fort,  
which overlooks the strait of the sea.  
Samuel then takes some time to teach them  
on: "The Rise of the Assyrian": "Then will  
arise 'a vile person' that of the little horn,  
the Assyrian, the man of sin and son of  
perdition, who will 'come in peaceably' but  
then bring about 'a flood' against 'the prince  
of the covenant', the high priest of greater  
Israel: then the antichrist stands in place of  
the chief priest; and brings in his false  
prophet, along with his 'league' of 'a small  
people', the Assyrians of the end years, 'And  
in his estate shall stand up a vile person, to  
whom they shall not give the honour of the  
kingdom: but he shall come in peaceably,  
and obtain the kingdom by flatteries. And  
with the arms of a flood shall they be  
overflowed from before him, and shall be

broken; yea, also the prince of the covenant. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.' And a great war shall ensue between the antichrist of Assyria and his armies against pharaoh king of Egypt and his armies, in which greater Israel will be soundly defeated: both kings will parlay 'against the holy covenant' and 'at the time appointed', the abomination that makes desolate, 'And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet

the end shall be at the time appointed. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.' 'And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.' 'When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)' 'And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.' And again 'at the time appointed', which marks the 1290

days from the abomination that makes desolate, 'At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.' 'And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.' 'But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains'. This prophecy of Balaam forms a frame of Daniel, beginning at when 'the ships of Chittim shall come against him' and ends at when 'he shall come to his end, and none shall help him'; and is parsed in three parts: 'And ships shall come from the coast of Chittim': are the 'seven shepherds, and eight principal men' from the West; 'and shall afflict Asshur, and shall afflict Eber': they shall blockade the Assyrian and greater Israel; 'and he also shall perish for ever': the Assyrian will then 'come to his end, and none shall help him', 'And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.' And then 'the ships of Chittim shall



come against him' in the form of a great naval blockade from the West, so his focus will be a reign of terror over Jerusalem and greater Israel, in which he commits the abomination that makes desolate and unleashes the great tribulation, 'For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.' Chittim represents great naval forces from the peripheral world around the new world of the end years, 'And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.' 'Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.' The abomination will 'do wickedly against the covenant' over the course of 'many days'

that being the great tribulation or Jacob's trouble, in which the saints will do greater works than even those of Christ, during the latter rain generation of believers, but they shall be viciously persecuted by the beast, 'And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.' 'Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.' 'Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing

of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls.' And 'for a time appointed' refers to the 42 months, when Jerusalem will be trodden down by the Gentiles, 'And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.' 'And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.' Then 'the king', the beast shall despise Jehovah, 'the

God of his fathers' and give honor and place to the dragon, 'a strange god', in which he 'shall divide the land' of greater Israel, 'And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.' 'And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.' 'And one of the elders

answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.' Amen and amen!"

Afterwards, they go down to the beach area, which overlook the waters of the strait. There, they baptize those 250 believers in the noontime hour.

Among those who went on the revival parade were a pastor and deacon of a local full gospel church. When the baptism is finished, and all the new believers have departed for their homes, these two local pastors greet these missionaries with hugs and brotherly kisses. They have waited for such ministers to grace their city with a revival of holy fire!

As the day turns to evening, they have these missionaries come to their local church, where they can change into dry clothes and stay at the parish home. Once the missionary men are refreshed and changed, the pastors take them out to a nearby coto

restaurant, where they treat them to a late supper.

They discuss their mission there and how they plan to return to their respective home church plant in Dili and Moresby respectively, having completed their mission there in southern South Pacific Asia.

The pastors invite them to stay the night at the parish, so that their clothes can be laundered. They can also address their congregation, during their midweek service, tomorrow night in the fellowship hall. They graciously oblige them. After supper, they return to the parish home, which is adjacent to the church.

When the midweek service commences at the church, the gathering is to overflowing, as many of the disciples pack the building and on out into the lot of the parish. So, the pastor and the missionaries have the great gathering of disciples meet on the beach. With a bullhorn, the missionaries share with them what they had told the pastor: of their mission there and how they need to return to their church plants in their respective locations.

They also lead them in the singing of psalms, hymns, and old gospel songs. Many of the disciples brought with them beach blankets, sleeping bags, and tents, as they plan to camp out on the beach for the night. They build a bonfire in the midst of their camp and they share food stuffs they had brought with them. Paul also shares with them a message on: "The Assyrian Defeats the King of the South and is Himself Defeated": "The 'at the time of the end' indicates herein that of Armageddon, in which 'a great shaking in the land of Israel' begins, 'And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the

Libyans and the Ethiopians shall be at his steps.' 'And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel'. Edom, Moab, and Ammon are the Arabians, who shall escape to the places of refuge, but not the Egyptians; they shall face war and civil war, 'The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.' These 'tidings out of the east and out of the north' comes from Gog of Magog, 'But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help



him.' Yet, these 'seven shepherds, and eight principal men' of Chittim, along with Faithful and True upon His white horse, and with His armies from heaven, will vanquish the beast, the false prophet, Gog of Magog, and their armies, 'And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.' Amen and amen!"

There afterwards, they bed down for the night, as the hour has gotten late!

In the morning, they all arise to break camp. As they go their ways, they bestow upon the missionaries and the pastors love gifts of travel fare, foodstuffs, tea, coffee, new pairs of clothes, and new footwear. All of the almsgiving the pastor splits evenly with the missionary men. So, the missionaries go in pedicabs to the airport to book their flights for their respective destinations.

Their flights are scheduled to leave out that evening. So, they return to the parish to rest. Before returning to board their flights, they are seen off by the pastors, as the missionaries take a pete-pete with their belongings to the airport. From there, they take their return flights to their respective destinations.

## Return to Moresby

When Samuel and Peter return to their church plant in Boroko, east of Morseby, in Papua New Guinea, they raise their children. They labor in the ministry with Pastor Joseph and his family. They raise their children in the things of God: the First Principles of the Oracles of God; and in the prophecies of Revelation.

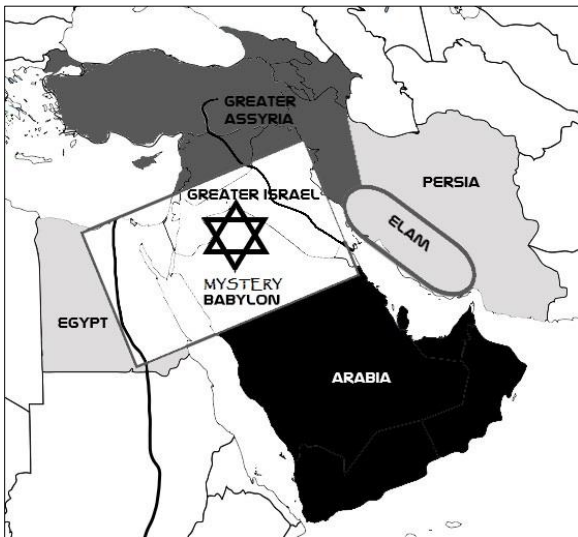
So, in the raising of their children in the way they should go, Samuel receives a vision from the Lord, while deep in prayer one early morning. In the vision, he sees a great map of Africa! He then sees points across the gulf between North and sub-Saharan Africa: a swath of a fiery path, on which their children shall go in preaching the Good News. They shall have great revivals: beginning in Dakar in Senegal, then onward

to Bamako in Mali, then on to Ouagadougou in  
Burkina Faso, then on to N'Djamena in Chad,  
then on to Bangai in Central African  
Republic, and then on to Juba in South  
Sudan. They then have a great meeting with  
their brothers and sisters, arriving from  
southeastern Africa, in Addis Ababa in  
Ethiopia. They then go boldly in to Sudan  
and at Khartoum, they have a great revival,  
as well as another one in Cairo! And then  
they finally go on to Jerusalem!

He sees him and his ministers, imparting to  
their children, the way in which they should  
go. He sees them bringing their children up  
in the word of God; and in the  
commandments of Christ. Amen and amen.

## Afterword

The coming of Greater Israel is that of Mystery Babylon, which will become the fulfillment of Revelation 17 and 18. If a second series shall be forthcoming, then shall a second generation of latter rain evangelists be featured, arriving at the Bosphorus Strait in Istanbul for revival, before miraculously ending up in Jerusalem, as witnesses for the Gospel of Jesus Christ!



The Very Last Days: Then "at that time" is when the admonition that makes desolate; and is also when Michael will "stand up"

whereupon Jacob's trouble is unleashed on the remnant and saints, but when the great tribulation is cut short, they will be raptured, Dan. 12:1, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

2 Thess. 2:7-10, "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

During such time will the Lord come against Gog of Magog, Eze 39:1-3, "Therefore, thou son of man, prophesy against Gog, and say,

Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand." (Eze. 39:1-24).

The Final Judgments: (Eze. 39:25-29): Then Daniel prophesies over the first resurrection, "some to everlasting life"; enclosed by the thousand years, and then the second death, "some to shame and everlasting contempt", Dan. 12:2-3, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

The wise of those who turn many to righteousness are soul winners or evangelists, who will go forth and do the great commission, Prov. 11:30-31, "The

fruit of the righteous is a tree of life; and he that winneth souls is wise. Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner."

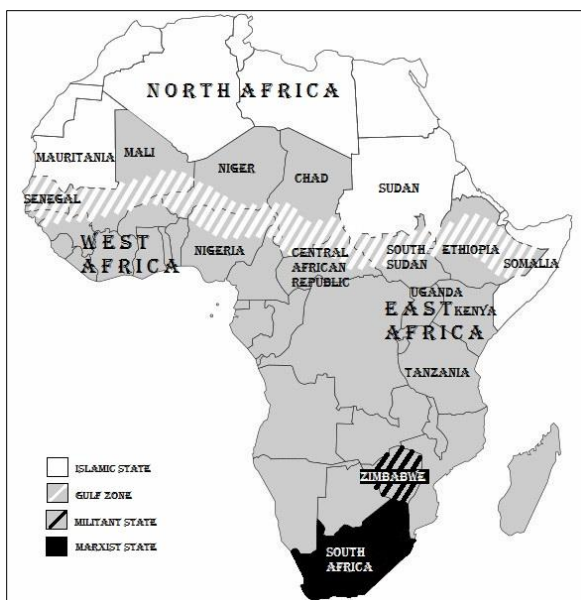
Matt. 13:36-43, "Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Rev. 19:1-10; 20—22).

## Epilogue

Besides Jerusalem and the Near East, Africa, especially the gulf between North and sub-Saharan Africa is going to be a focal area of intense soul winning and evangelism. If a second series shall be forthcoming, then a second generation of latter rain evangelists, going in two teams, shall approach the ends of West Africa and South Africa respectively. They will miraculously meet in Ethiopia, the birthplace of African Christianity. From there, they will continue carrying on soul winning evangelism and revival all the way to Jerusalem, via Sudan and Egypt!

The Final Amount of Days: The "many shall run to and fro, and knowledge shall be increased" refers to those that read and hear the words of Revelation; they shall study to scrutinize the prophecies of the Bible and to understand them rightly, Dan. 12:4, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."





Hab. 2:2-3, "And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

The two angels: one on one bank; and the other on the other bank, shows the distance between Daniel and Revelation; and is reminiscent of the scene in Revelation, in which the mighty angel bridges the book

sealed with seven seals with that of the little book; and then proceeds to prophesy of the time latter three and half years of great tribulation upon the saints, Dan. 12:5-7, "Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

This "sealed till the time of the end" is thus revealed in Revelation, and is no longer sealed, but revealed for all to read and know, Dan. 12:8-9, "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end."

Rev. 22:10, "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand."

And then "the wise shall understand" the final amount of days left, before the end of the world: the 1290 days covers from the abomination of desolation to the cleansing of the temple and the thirty days of mourning; and the 1335 days for the saints to endure from when the covenant is made with the many for one week to when the rapture takes place, upon the appearing of the Son of man in the clouds, coming with great power and glory, Dan. 12:10-12, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

Dan. 7:13, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the

Ancient of days, and they brought him near before him."

Dan. 9:27, "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

And then finally "at the end of the days" there shall "be time no longer" and "the mystery of God should be finished", Dan. 12:13, "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Rev. 10:5-7, "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the

mystery of God should be finished, as he  
hath declared to his servants the prophets."